WORLD CALL

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By
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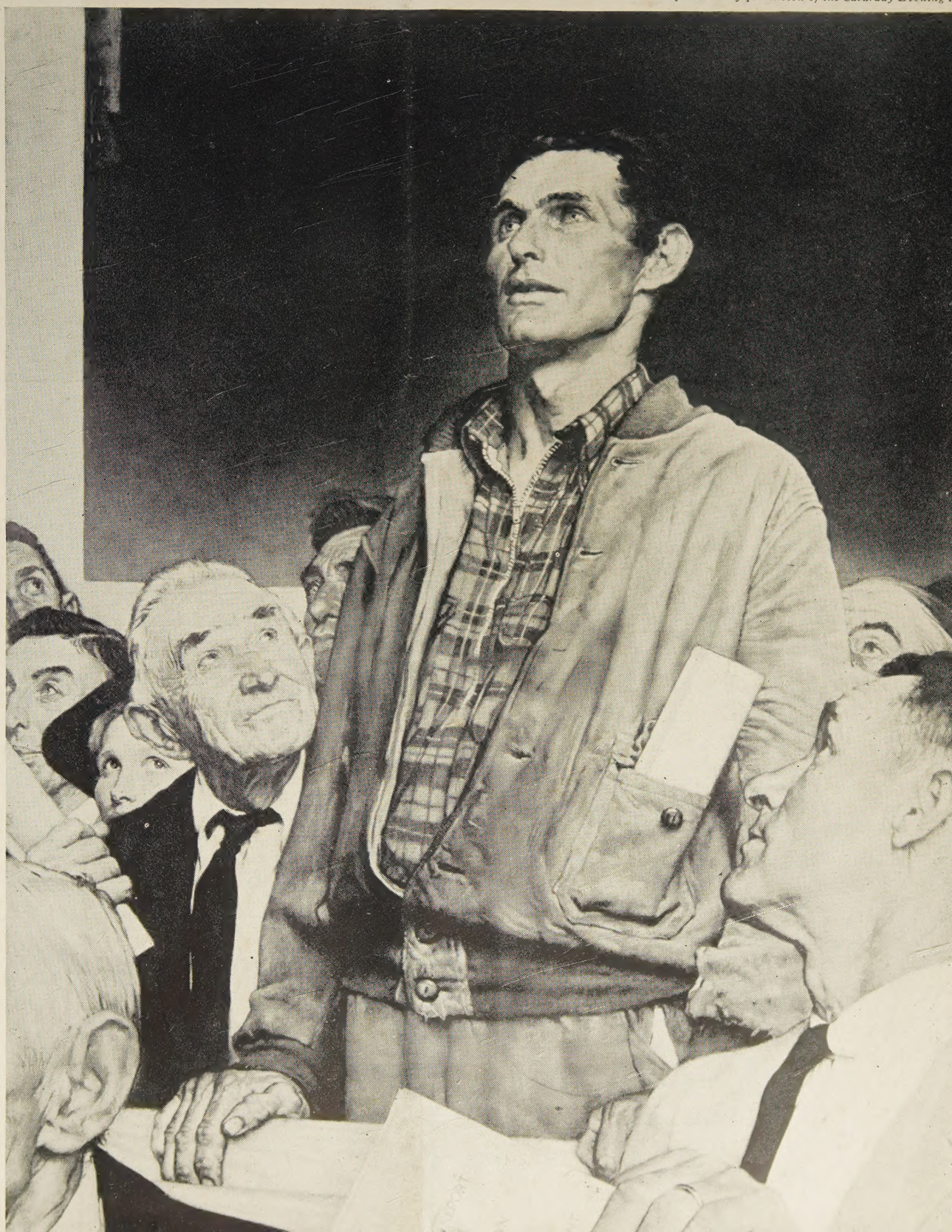
KENT



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World Call

VOLUME XXV JULY-AUGUST, 1943 No. 7

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Circulation Corner

Chaplain Roger D. Winger wrote the following letter of appreciation to the Peachtree Christian Church, Atlanta, Ga., for extra subscriptions to WORLD CALL:

"I thank you for sending us the additional four subscriptions to the WORLD CALL. This will make possible a WORLD CALL to each of the Service Clubs of the Post. I am sure Disciple men will appreciate running onto the WORLD CALL as they look through the religious periodicals rack. There is much evidence that the men do read these papers."

June 30—Honor Roll

With June 30 the WORLD CALL Honor Roll closes for the 1942-1943 missionary year. To qualify it is necessary for a church to send in at least twenty subscriptions during the missionary year.

WORLD CALL Secretaries are urged to complete their soliciting and have their orders in the mail by midnight of June 30 so that credit for all subscriptions may be given their respective churches on the 1942-1943 Honor Roll which will appear in the September issue of WORLD CALL.

Zone 7

WORLD CALL Secretaries please note that the zone number for Missions Building, 222 Downey Avenue, is number seven. Please address all correspondence to "Indianapolis 7, Indiana."

When sending in subscriptions from cities having the new zoning system, please include the zone number for each subscriber. Everyone will want to cooperate to the fullest with the postal authorities in this matter.

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.) Subscribers failing to send notification can have their magazine forwarded by sending sufficient postage to the postmaster at the office of their former address.

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PARSONAGES

These and many more are the homes recently bought with the aid of Church Extension loans for ministers by thoughtful and far-sighted congregations.

A parsonage is of great value both to the church and the minister. The Board of Church Extension is willing and able to help your church buy a home for its preacher.

Be sure to read the article on the parsonage in this issue of WORLD CALL, pages 8 and 9, entitled "Rice On the Doorstep," by R. Melvyn Thompson.

Write for Information to

BOARD OF CHURCH EXTENSION

MISSIONS BUILDING **INDIANAPOLIS 7, INDIANA**

The Threshold

Our Cover

OUR cover page this month carries a black and white reproduction of Norman Rockwell's painting, "Freedom of Speech," which, with the artist's three other paintings of the Four Freedoms group, appeared recently in the *Saturday Evening Post*. The paintings have attracted wide attention and have received much favorable comment. "Freedom of Speech," which many regard as the strongest picture of the four, is reproduced in WORLD CALL by permission of the *Saturday Evening Post*.

Women Favor Action

Approval of the renewal of the Reciprocal Trade Agreements Act was expressed by the executive committee of the United Council of Church Women recently. The executive committee of the Council, which represents 10,000,000 church women of all Protestant denominations in the United States, also approved action concerning representation of women at the peace conference, participation of the United States in an international organization to preserve peace, the repeal of the Oriental Exclusion Act, the feeding of starving children in Europe, and the provision of trained women to assist chaplains in ministering to women in the service.

Two-Thirds in Want

Two-thirds of the world's population is in want even in normal times, according to a survey by Elizabeth Hoyt, Professor of Economics, Iowa State College, contained in *Freedom from Want: A World Goal*, a pamphlet (10 cents) issued recently by the Public Affairs Committee, 30 Rockefeller Plaza, New York.

Declaring that modern science has made it possible for us to measure want in exact terms, Miss Hoyt uses the yardsticks of malnutrition, death rate, and illiteracy to prepare a "World Map of Want," which shows the whole of Africa, most of Asia and South America below the level of healthy living.

Town and Country Convocation

A Convocation on the Church in Town and Country will be held at Columbus, Ohio, September 6-8, 1943. The Convocation will be held under the auspices of the Committee on Town and Country, which acts also for the Federal Council of the Churches.

Fifteen seminars for intensive study will be held on various aspects of the rural church and the rural community, with special reference to the relation of the rural church to the world situation. Cooperation with the rural life movement of the Roman Catholic Church will be stressed, according to the preliminary announcement of "program and plans."

Interested ministers and lay leaders in the town and country churches, church administrators, and officers of rural community agencies are cordially invited to participate. Programs may be had on application to the rural life officials of numerous denominations, the Home Missions Council Headquarters at 297 Fourth Avenue, New York, or the Ohio Council of Churches, Columbus, Ohio.

Overseas Committee

Harper Sibley, prominent Episcopal layman and one of America's foremost business men, has been elected chairman of the new Church Committee on Overseas Relief and Reconstruction, which will coordinate the work in this field of over 20 leading Protestant communions. The Overseas Committee was created through the Foreign Missions Conference of North America and the Federal Council of Churches. It represents a spirit of wholehearted cooperation between the various churches in a program which all concede to be beyond creedal or doctrinal differences. Dr. Leslie Moss, who has served as executive director of the Committee on Foreign Relief Appeals in the Churches, will act in the same capacity for this organization which takes over the functions of the former committee. Dr. Robert M. Hopkins is one of the members of the committee.

Youth Director

Appointment of Isaac K. Beckes, pastor of the Humphrey Street Congregational Church, New Haven, Conn., as director of the Department of Young People's Work of the International Council of Religious Education, has been announced by Dr. Roy G. Ross, general secretary. Succeeding Dr. Ivan M. Gould, who was released for the duration by the International Council last November to serve as general secretary of the Service Men's Christian League, Philadelphia, Mr. Beckes will assume his new duties on September 1.

Seminars at Silver Bay

Of particular interest to church women attending the interdenominational Conference on the Christian World Mission at Silver Bay, N. Y., from July 13 to 20, will be the seminar on "The United Task of Church Women in America," led by Mrs. Ruth Mougey Worrell, executive secretary of the United Council of Church Women.

The conference program, with interdenominational leaders participating, will also include addresses, seminars on missions and peace, relief and reconstruction and racial problems; an interpreters' seminar on India, and informal conferences with church leaders.

Further particulars concerning Silver Bay may be secured by writing to Dr. Gilbert Q. LeSourd, Room 1234, 156 Fifth Avenue, New York 11, N. Y.

Eyes On the Orient

By Dr. M. Searle Bates

WHAT is happening among the Christian churches in the countries occupied by Japanese forces? We are cut off from all of them. With the partial exception of occupied China, we have no significant information as to how they have fared since the mildly encouraging reports brought by missionaries who left them a year ago to journey homeward on the repatriation ships. A few small hints from the Philippines suggest that Christian and other benevolent organizations have been able to assist prisoners, a fact that indicates life, if not freedom and vigor. For the Japanese empire of pre-war days, for the Netherlands East Indies, Malaya, Thailand, Burma, Indo-China, the darkness is practically complete, punctuated by the occasion-sparks that are broadcast to mislead.

OCCUPIED CHINA

From occupied China, chief of the involved areas to concern American missions, there come fairly frequent specific messages, though no thorough account of any district and no comprehensive picture of the whole. The Japanese regime attempts to extract the utmost in economic resources, but is unable or unwilling to provide shipping imperatively required for transfers of food along the China coast. The barriers to trade with the free areas are much more strict than in the earlier years of the war—to the hunger, cold and unemployment of millions of Chinese in both regions.

NORTH CHINA CHURCH

Last autumn the Japanese authorities directed the organization of the North China Christian Church, centered in Peking. It appears to comprise in a loose federation all Protestant groups and at least a representation of Roman Catholics. The text of the constitution and the official report of the inaugural meetings indicate that the combination was induced by the Japanese threat (which had already become action in some localities) of the forcible dissolution of Christian organizations and confiscation of their properties. Nevertheless, the actual clauses of the agreement are not bad, for they envisage real churches continuing in fair measure the local and denominational enterprises already in being. Central leadership must be responsible to the authorities—a dangerous position. A Y. M. C. A. secretary is the staff executive, with Bishop Z. T. Kaung (who baptized Chiang Kai-shek) as chairman of the central committee.

WORD FROM BISHOP KAUNG

Word from the Bishop, smuggled across the lines to his daughter, says that through all the difficulties of the present he sees values in the union which should not be lost after the war. There are some

(*Continued on page* 23.)

WORLD CALL

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An American Question

WHENEVER Americans refer to race relations they usually have in mind relations between the white people of the country and the more than twelve million Negroes who make up approximately ten per cent of the population. In reality these relations constitute only one factor, though a major one, in this perplexing problem for which a satisfactory solution must be found if the American experiment in democracy is not to go down to dark failure.

Nevertheless, Negro-white relations *do* in a large measure make up the question of race which confronts the people of America. In a very real sense the nation faces in this question a crucial test of democracy. Let this question be solved in fairness and good will, and other problems of a kindred nature may be faced with confidence. Let this issue be avoided or dealt with on the basis of an undemocratic denial of human rights, and the American majority will awake to discover too late that they have sinned unpardonably against democracy's very soul. We live in the kind of a moral universe in which it is impossible to keep for ourselves rights which we would withhold from others. The question of Negro-white relations is not one of significance for the Negro only. It is an *American* question.

The question of race relations as they concern the Negro is an American question, also, in the sense that it is nation-wide rather than sectional. Too frequently, it is assumed that the opposite of this is true. Too frequently, there are those in the North who smugly ascribe all responsibility for the plight of the Negro to the people of the South. Likewise, in the South, there are those who assume that no one north of the Mason and Dixon's line has any light to shed upon this perplexing problem, or, for that matter, has any right to express an opinion concerning its possible solution.

IF THERE ever was any excuse or justification for either of these two views, certainly, there can be none today. An honest survey of the situation in the South compels the admission that no small factor in the appalling poverty of vast numbers of Southern Negroes, as well as that of the South as a section, is the evil of northern absentee ownership of great areas of southern land. In addition, the migration of Negroes to northern industrial centers in recent decades has been on a scale so great as to rob of all plausibility both some Northerners' easy disavowal of responsibility and some Southerners' equally easy assumption of the sole possession of wisdom with respect to anything which concerns the Negro. We bear a common responsibility and share a common shame for failure to find an American solution for this pressing problem of American life.

WITHIN the limits of a fortnight around June 1, 1943, the daily press carried stories of serious industrial disorders in two cities as far removed from each other as Mobile, Alabama, and Detroit, Michigan. The one city is of the deep South; the other is within sight of the Canadian border. According to newspaper accounts, the disorders arose from precisely the same cause—dissatisfaction on the part of white workers with the upgrading of Negro employees for better jobs. In Mobile, race-rioting is said to have begun when twelve Negro workers in the Alabama Shipyards were advanced to welding jobs. In Detroit, a walkout virtually halted production of Rolls-Royce aircraft engines and Packard marine engines at the Packard Motor Company when three Negroes were upgraded for better jobs. It should be noted in connection with the Detroit walkout that it was without union sanction and that R. J. Thomas, president of the United Automobile Workers (C.I.O.), stated publicly that he had "absolute evidence that the strike at the Packard Motor Company, one of the most shameful exhibitions of this war, was in fact actively promoted, organized and carried out by agents of the Ku Klux Klan or its successor body in Detroit."

At the same time that these industrial-racial disorders were taking place there were similar occurrences in other parts of the country. In St. Louis, Missouri, 3,700 Negro employees who form a production unit of the United States Cartridge Company left their jobs in protest against the employment of two new white supervisors and to demand the appointment of a Negro foreman. At about the same time there were racial disturbances in defense plants in Indianapolis, home of the editorial offices of this magazine, and a city among whose 400,000 inhabitants there are 60,000 Negroes.

These and other similar outbreaks are doubtless too complicated to permit a simple assignment of blame. Occurring as they have, however, in all sections of the country, they point to one inescapable conclusion: The existence of a nation-wide interracial problem which challenges the basic assumptions of American democracy. This is an American question. To it America must give answer. And Christian people must help see to it that America's answer is to accept the skills of all her people irrespective of race, color or creed.

The Chinese Church in Captivity

IN HIS contribution to this issue of WORLD CALL under the title, "Eyes On the Orient," Dr. M. Searle Bates raises the very important question as to what is happening among the churches in territory occupied by Japanese forces. No one in the West is better able to answer that question than Dr. Bates himself. As he indicates, however, there is but scant information concerning any of these fields with the partial exception of occupied China. The Chinese "grapevine" routing of news has to a surprising degree defied efforts at an air-tight censorship on the part of the occupying army. We know, as Dr. Bates points out, as to the efforts to form a federation of Christian organizations and we have knowledge as to the Chinese leadership of that federation—knowledge which is highly reassuring.

It would be a mistake for churchmen of the West to assume that the bringing together of the churches of occupied China in the North China Christian Church is bad, simply because it was accomplished under Japanese pressure. As a matter of fact, there was already a strong trend toward closer cooperation and union among Chinese churches. The National Christian Council of China has been a vigorous, aggressive body with a growing prestige. With the attack from without, the Christian forces have of necessity been drawn into an ever closer and more vital cooperation. This has been true both in the occupied areas and in Free China.

There can be no question but that the occupying military power both hastened the federation and gave direction to its form. That is the way of the military. What Christians of the West must not overlook is the fact that the efforts of the advance agents of the "New Order in East Asia" have in a sense been self-defeating. Whatever the restrictions placed upon the North China Christian Church, the Christian forces which are brought together in it are stronger by reason of the fact that some form of contact and cooperation is assumed.

ESPECIALLY reassuring is the character of the leadership of the new organization of the Chinese Church in Captivity. Chairman of the central committee of the North China Christian Church is one of the rarest spirits of the church universal—Bishop Z. T. Kaung of the Methodist Church. Before his election as a bishop a couple of years ago, Dr. Kaung was pastor of the Moore Memorial Church in Shanghai. He is the minister who baptized Chiang Kai-shek. He is both a great and good Christian gentleman and a loyal Chinese. At the Madras Conference and then on a trans-Pacific liner the editor of WORLD CALL was with him daily for more than a month. Others of the churches of the West have had similar opportunity to know the man and to sense his quality. All such must have breathed a sigh of relief when they read the announcement that Bishop Kaung was to give counsel and guidance to the harrassed Christian groups of occupied China.

Three facts Christians of the West may well keep in mind as they think of the North China Christian Church: first, that the union, though forced, may prevent the disintegration of Christian forces in the occupied areas; second, that the leadership of the church is to be trusted; and third, this union, though accomplished under pressure and threat, was a union of Christian people who hold deep convictions as to the necessity for closer cooperation and who hope one day to see one church of Christ in China.

An Appeal to Prejudice

A RECENT letter from a reader of WORLD CALL raises a question of sufficient importance to all Christian people and to the cooperative life of the church to justify comment here. It is from a Christian woman who is disturbed by the attacks made from time to time upon the chief agency through which most of our major Protestant churches carry on cooperative Christian work—the Federal Council of Churches of Christ in America.

Our correspondent sends clippings from a periodical which indulges in language characteristic of all too many journals which profess to be Christian but whose chief stock in trade is an appeal to prejudice. Some of the epithets directed in this instance against the Federal Council are "sly," "devilish," "underhanded," "Christ-rejecting" and "modernist." This last-mentioned term, "modernist," is a favorite with such journals of invective, though some prefer the equally vague but equally damning term of "radical."

There is little doubt that most such papers habitually violate the laws against libel and might be held to account for such violation were the objects of their attack inclined to take legal action. Fortunately, most normal people have so strong an aversion for such literature that they cast it aside or discount liberally the wholesale charges that it carries. Unfortunately, however, these horrible-sounding charges come frequently into the hands of people who are of fine, good impulses but who do not have available the information with which to make reply and who are thus troubled and confused. Our correspondent, for example, expresses herself as "most anxious to know all about this," and asks, "Will you please explain what the Federal Council of Churches really is?"

This is a large order, and we can only summarize here and refer readers to the literature available at the Federal Council offices at 297 Fourth Ave., New York City.

The Federal Council of Churches of Christ in America is an agency through which 25 national communions, comprising 140,000 local congregations, with a total membership of more than 25,000,000, join in common tasks. The churches themselves created the Council, and in their national conferences or conventions elect representatives to guide its work. Its purpose, as defined in its own constitution, is "to manifest more fully the essential oneness of the churches of America in Jesus Christ as their divine Lord and Savior." "It thus stands unequivocally on the historic Christian faith. The bodies which comprise it all look to the Bible as their source of inspiration and accept the incarnation of God in Jesus Christ as their foundation."

The words quoted above are from the Council itself. They are words of deep, sincere truth.

Spiritual Foundations of Enduring Peace

An Interview With Harold E. Stassen Who Recently Resigned As Governor of Minnesota to Become a Lt. Commander in the U. S. Navy

By HARRY C. MUNRO*

AMONG the prophetic voices urging Americans to think and act *now* regarding the kind of peace and post-war world which they want, none is clearer or more convincing than that of Harold E. Stassen, the young Minnesotan who, after his second election as Governor of the state, resigned to enter the U. S. Navy. He has been eagerly heard by groups and organizations of thoughtful people throughout the country. His ideas are influencing congressional opinion and are an important factor in recent significant senate proposals.

Harold E. Stassen

Thoughtful Christian leaders take heart on hearing Governor Stassen's message; for it is grounded in deep religious convictions. Long an active member of the Riverview Baptist Church of St. Paul, Governor Stassen is now identified in a unique way also with the whole Christian education movement. He was recently elected president of the International Council of Religious Education through which the Protestant churches cooperatively develop and promote their educational programs for 140,000 local churches. Under his leadership and on the basis of specific proposals which he has made, the Council is directing its energies and resources toward a broad program of education for enduring peace and a Christian world order.

But what are some of these ideas which so challenge the thinking of political and religious leaders alike? A recent conversation between the Governor and this interviewer set some of these ideas out with remarkable clarity and is shared here with the readers of WORLD CALL:

Can Peace-Making Wait?

MUNRO: *"Governor Stassen, why are you so interested in stimulating our people NOW to think about the peace and the post-war world? Why not let this go until the war is won?"*

STASSEN: "Because peace-making does not wait. Peace takes form while the war is still being fought. When the war is over, the basis of peace will have already become rigid. There will be conditions set and commitments made which cannot then be changed. The peace is being formed right now in attitudes taken and decisions made from week to week."

MUNRO: *"That being true, Governor, then current trends in American public opinion would seem important. As you sense these trends, do you think they endanger America's place in the post-war world order?"*

STASSEN: "No, I would say current trends in public opinion are very favorable to the kind of peace which will endure. The American people are thinking of something more than the defeat of Hitler and Tojo. They are looking toward a real advance of mankind in keeping with the fundamental principles of religion."

Minimum Essentials of Enduring Peace

MUNRO: *"If we are to have a peace which endures, Governor, what would you say are some of the minimum essentials upon which it must be based?"*

STASSEN: "One essential is that our own country shall participate fully in establishing and in maintaining a world order which can insure peace. The United States is in such a relatively favorable position with respect to economic resources, production facilities, and manpower that a stable world order can hardly be developed without us.

"The emphasis in this world order which is now coming into being must be upon *human* rights rather than upon nations' rights. If it be an attempt merely to tie together certain governments as such, then it is not on solid foundations. It is the people of the world who must be united, safeguarded, and provided for, not merely the governments."

MUNRO: *"What are some of these human rights which must be assured?"*

STASSEN: "The minimum human rights are *freedom to worship,* the *liberation of enslaved peoples,* and the *safeguarding of all minorities* from persecution. These rights must be secured and safeguarded for people everywhere or they are not assured on an enduring basis for people anywhere.

"If such rights are to be preserved throughout the world there must be developed a new level of government on a world-wide scale. This government will not regulate the internal affairs of the various nations. It will, however, have authority with respect to acts of nations or of any groups of nations which vitally affect the welfare of peoples in other nations or of humanity as a whole. It must see that international relations are just and orderly, and that no nation operates in an irresponsible and independent manner infringing upon the rights of peoples not represented in its national government."

MUNRO: *"But how can such administration of international justice and order be enforced?"*

STASSEN: "We must develop some kind of international police force which will support this system of international justice. While the development of

*Dr. Munro is a Disciple minister, serving as director of adult work with the International Council of Religious Education.

international government may not necessarily follow the form in which the government of our own United States has grown, there are suggestive analogies as to the principles and problems involved. True to American traditions, we may well champion such provision for the assurance and enforcement of international justice."

What Must We Sacrifice?

MUNRO: *"If world order cannot be established on an enduring basis without full American participation, does that mean that we Americans must be prepared to make sacrifices for the sake of such a peace?"*

STASSEN: "Yes, we will have to sacrifice that part of our national pride which is false and arrogant. But there will develop a finer, nobler kind of pride in our American contribution toward world order and universal human welfare. There will be a higher appreciation for, and a deeper satisfaction in, our American standard of living as, rising gradually, it elevates the world's standard of living to a more humane and decent level.

"But as a matter of fact, no real sacrifice is involved. The alternative to international justice and world order is costly. We have experienced that alternative the last quarter of a century. Enlightened self-interest would cause us to prefer a gradual, orderly achievement of general human welfare to the cycle of world war—boom—depression—world war, which we are now so tragically completing. Any sacrifices we would make in the immediate post-war period would be like bread cast upon the waters which we will find after many days. After all, if we have sufficient enlightenment and sufficient self-control to take the long look, the way of self-interest and the way of self-sacrifice are not so far apart."

What Place Has Religion?

MUNRO: *"That sounds so much like good preaching, Governor, that I want to ask what you think is the place of religion in this whole matter?"*

STASSEN: "Religion is basic throughout. The foundations of enduring peace are more spiritual than political and economic. Unless the voice of Christ and that of his church are heard at the peace table, that peace will be futile and short-lived. The minimum essentials I have proposed are basically religious."

MUNRO: *"But freedom of religion, Governor Stassen, means diversity of religion. With such diversity of belief and practice among religious people, how can religion serve as a unifying force?"*

STASSEN: "If we build the peace upon spiritual foundations, in keeping with the teachings of our religion, bearing in mind the equality of every man before his God, there will be no people in the world who will find themselves necessarily in conflict with it. As to other religions, we cannot and we must not seek to impose our faith on them by force or by act of government. It is not differences in religion we need to fear. There is in religion a common basis for peace. It is from the secular, materialistic conception of life that the exploitation of peoples and the motives for conflict come."

Principles or Blueprints?

MUNRO: *"I am interested, Governor Stassen, in your statement that the essentials of enduring peace are more spiritual than political and economic. Does that mean that we should stick to general religious principles and leave the blueprints for world order to the political and economic experts?"*

STASSEN: "You must not wholly separate them. In our religious teaching we should be very definite as to the principles underlying peace and world order. We should be *suggestive* as to the patterns by which these principles would work out. The principles mean little unless they are interpreted in terms of some definite patterns. But these same essential principles might be worked out through a variety of means. It may take one form in one country, and different forms in others. The church should be sure about the principles. It should not leave them in the abstract. It should illustrate their application in various ways. Thus the church can be wholly practical and yet not get itself identified exclusively with one or another political or economic expedient."

Cooperation Is Imperative

By ROBERT M. HOPKINS*

FOR the third time since the organization of The United Christian Missionary Society in 1920, the board of managers has met apart from regular sessions in connection with the International Convention. The necessity for such a meeting, which brought together seventy-six of the one hundred and twenty members from all parts of the country and from Canada, grew out of the necessity to face in as representative an assembly as possible the critical problems confronted by the Society in these difficult times. The major problems under review may be grouped about a single word—*cooperation.*

Disciples Long Committed to Cooperation

Disciples of Christ have long been committed to the general principle of Christian cooperation. Our various state and national agencies are members of almost all the interdenominational organizations with which their respective responsibilities relate them. Our local churches also quite generally participate in community cooperative work. And yet participation has not always led our people to the logical recognition of such Christian cooperation. For example, Disciples too often stand last among supporting individual gifts, church contributions or agency appropriations.

*Dr. Hopkins is president of The United Christian Missionary Society, whose Board of Managers met in Indianapolis on May 4 and 5. Because of the importance of action taken by the Board with respect to the work of the Society, the editors have asked President Hopkins to present here a brief summary interpretation of the meetings.

Consequently, when the war with its devastating consequences forced the Society to contemplate new levels in such cooperation in order to maintain in certain instances the very life of the work which the Society has undertaken through long years of sacrificial endeavor—it seemed essential that the whole matter should be given the widest possible hearing and the wisest possible consideration.

Three Areas of Service

The United Society serves in three major areas: Christian education, home missions and foreign missions. Each area has been under review.

I

Leaders in *Christian education* confront a disintegrating home life, diminishing Sunday school and church attendance, depleted leadership for the task, frustrated youth and a world at war. To meet these issues it is proposed that two measures shall be vigorously promoted—a united Christian education advance whose aim is to reach every person with Christian teaching, and a united educational program with adequate propaganda for a just and durable peace. Their accomplishment is dependent upon genuine cooperation within our own brotherhood and upon our brotherhood sincerely joining others seeking the same ends.

II

Executives and missionaries engaged in *home mission work* confront the mobilization of some twelve million men, and a growing number of women, in the armed forces and attendant service of a nation at war. Alongside this vast army is the unprecedented migration that will reach twenty million others engaged in the production of war materials. Add the mounting racial tensions, problems of institutional maintenance, waning evangelistic fervor and a marked decline in rural church life and you have a combination of crucial issues that can be met successfully only as our brotherhood unifies its own endeavors and heartily joins hands with other like-minded churches.

Committee on War Services

It is proposed through enlarged support for the committee on war services to continue our ministry to men in the armed forces, as well as our service to four hundred or more ministers who will be serving as chaplains in the army and navy, and at the same time build up a program of religious ministry in industrial defense communities particularly among the children and families who have had their accustomed home and church ties broken. Moreover, the list of interdenominational agencies through which much of this war service must be undertaken is a formidable one.

Interdenominational Work in America

Again all Protestant work for Japanese and Japanese-Americans in the United States is interdenominational in character. A like condition bids fair to prevail among Protestant Mexican Christians whose numbers are rapidly growing in the United States on account of stimulated immigration. Here come issues in local churches that are not thoroughly understood among us and which involve mutual recognition of all Christians.

III

The *foreign missionary* enterprise is even more perturbed because of this world cataclysm. Cooperation has grown in recent years upon the foreign mission field more rapidly than elsewhere. Developments, especially in the Far East, have accelerated such cooperation even to the point of organic Christian union.

The Approach to Japan

Let us take Japan as a concrete example, for here the issues are most critical. No Christian approach can be made now from America to Japan. No one is certain when such work can be resumed or under what conditions such resumption will be possible. We must await the completion of the war, and the assurance of a peace that will open the doors for renewed Christian fellowship.

Meanwhile a united church has been forming, the "Church of Christ in Japan." If such a united church survives this war—and certainly our brotherhood should be the last to obstruct its continued existence and vitality—there will be no mission in Japan that will be peculiarly our own. Local churches in Japan will no doubt be as autonomous as are local churches in America. Such of course will be quite in line with scriptural precedent and our brotherhood practice.

The paramount issue for Japan, therefore, becomes: *how may Christians there and here work together in a common task?* And that resolves itself into the question of how some fifty missionary boards, representing almost that many denominations, can work with a church which is rapidly uniting, if it has not already completely united, some forty or more separate denominations in Japan.

Trustees' Action Approved

The board of trustees recommended in this connection to the board of managers "that we affirm our determination to continue our fellowship with the Christian movement in Japan, that we authorize the department of oriental missions to express to the Japan section of the Committee on East Asia of the Foreign Missions Conference our interest in and sympathy with their suggestion to plan our future policy and program on a united basis, with the understanding that such plans will be brought back to the board of trustees for action." This recommendation the board of managers unanimously approved. Like approaches in other fields as they attain a similar situation will of necessity need to be made, for a united church is on the way in many mission lands.

Overseas Relief and Rehabilitation

In the face of such an issue, and confronting also the enormous tasks of overseas relief and rehabilitation, how can our brotherhood through its missionary outreach contemplate any course save that which enhances the greatest possible cooperation looking toward the unifying of the body of Christ? Is it not for such a cause indeed that our brotherhood came into being?

And so, the board of managers of The United Christian Missionary Society in all three areas of its brotherhood service—Christian education, home missions and foreign missions—in emphatic resolutions and without a dissenting vote responded, *Cooperation is imperative!*

R. Melvyn Thompson

Rice On the Doorstep

By R. MELVYN THOMPSON*

IF ALL the rice, showered on the doorstep of a certain house on Main Street during the past fifty years, were planted in fertile soil the day after it was thrown and all its lineal descendants planted and replanted year after year, its progeny would today be sufficiently numerous to feed the teeming millions of the world! You have guessed it! All this is but a roundabout way of saying that when the congregation of Main Street Christian Church of Rushville, Indiana, built a new and worshipful sanctuary in 1894, they also built a commodious brick parsonage; and that, across the years, 2000 couples have therein found an altar at which they have plighted their mutual troth. Today, the minister often hears a bride or a groom remark, "My parents were married at this very place by Dr. C. M. Yocum twenty-five years ago"; or "My grandparents were married here by Dr. J. H. McNeill forty-five years ago!"

Thus, does a Christian parsonage come to be a symbol and a tradition in a community. And in these reflections are its enduring values illustrated. Thus, too, is raised a relevant and urgent question. Does your church own a parsonage? And if the answer is in the negative, another searching question, why not?

Advantages to the Minister

The compelling advantages in such an arrangement are numerous and convincing. That it would be of benefit to the minister and his family is quite obvious. Every normal man desires that his family may sit together "under its own vine and fig-tree with none to make them afraid." And preachers are men. Yet in a sense and to a certain degree "in the place where they are homeless, all men are at home." By the nature of their calling very few ministers may enjoy the blessings of a permanent abode. A proper parsonage comes nearest being an acceptable substitute for the benediction of an enduring home. It offers the atmosphere where a pastor may find enrichment, serenity, and power for his ministry.

> "Who loves the rain and loves his home
> And looks on life with quiet eyes
> Him will I follow through the storm;
> And at his hearth-fire keep me warm."

But, if the church provides no parsonage what shall the minister do? Shall he buy a house? Few could and fewer still should. In my first pastorate I was compelled to buy. Fortunately, it worked out well as the market broke in my favor. But normally for the preacher to buy is a hazardous and precarious venture.

Shall he rent? If there is no parsonage, he must rent, and take whatever house is available on short notice with little regard to its location or convenience or adaptability to his needs. I speak from experience for in one pastorate we were "renters." During that five years we moved three times and in only one instance was the house adequate to our needs.

During the present emergency, with cities overcrowded, it is next to impossible for a minister to accept a call to a church which has not been foresighted enough to provide a place of residence.

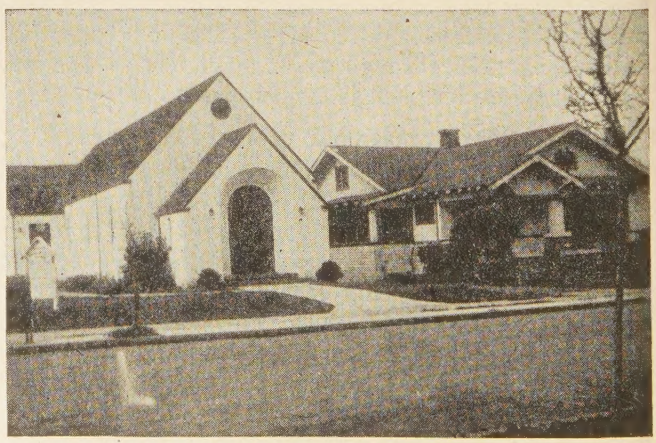
How different is the situation where the church is far-seeing and thoughtful enough to furnish an attractive and commodious parsonage! Its advantages to the minister and his family far outrun any mercenary consideration. A parsonage is an added instrument ready for use in the minister's work. And, moreover, it grants to him and his family a sense of security. What the Pension Fund does for days of disability or retirement, the parsonage does for the demanding years of active life and service.

Advantages to the Church and Kingdom

Even if the benefits of a parsonage were solely in behalf of the pastor it would be wise, indeed, for the church to own one, for whatever helps the pastor helps the church. But the exercise of a bit of imagination would reveal many positive dividends accruing also to the local congregation. Alongside the character, ability and training of the man of God, and a serviceable and worshipful church building, I would place an adequate parsonage as a complementary and necessary asset in a virile and forward-looking church program. Such a parsonage adds to the dignity, prestige and influence of the church.

The functions of the parsonage are as well defined as those of the pastor's study and the church office. It stands in the community as a House of Friendship.

Parsonage of Christian Church at Hayward, California, secured with the aid of a loan from the Board of Church Extension



*Pastor of Main Street Christian Church, Rushville, Indiana, and a trustee of the Board of Church Extension of Disciples of Christ.

Christian Church Parsonages, Borger, Texas (left), and Vallejo, California, were secured with the aid of loans from the Board of Church Extension

To it come individuals in need. To it come those seeking personal counsel and advice. It brings the preacher and his family close to the people. It is always "open house" at the parsonage. When the choir, or the young people, or a class, or the official board want to meet in the friendly and informal atmosphere of a home, to the parsonage they are invited. In the parsonage, too, Christian family life has opportunity for practical demonstration. (Here may be proved false the defamatory aphorism, "The minister's son and the deacon's daughter are allus doing what they hadn't orter." The proportionate number of the children of the manse who achieve honorable mention in *Who's Who* far outruns that of any other profession.)

Furthermore, the church takes pride in maintaining and improving its "manse." If the crude and autocratic attitude of "the sisters on the house committee" as portrayed in *One Foot in Heaven* ever did prevail, it surely has been outgrown in our day. Modern committees take pleasure in consulting the "mistress of the manse" concerning needed improvements, and even insist that the family select the new wallpaper.

All in all, the possession of a parsonage means longer and happier and richer pastorates. It helps keep the church at its best even when the world is at its worst.

What Can Be Done About It?

By the sheer logic of the facts we are driven to the conclusion that every full-time church should provide a suitable parsonage and keep it in good repair. Behind such an enterprise stands the testimony of history and experience. "Every church of common right is entitled to house and glebe, and the assigning of them at the first was of such absolute necessity that without them no church could be regularly consecrated," says Burn in *Ecclesiastical Law*.

Not only SHOULD every church provide a cheerful and commodious parsonage, but practically every church COULD do so. And now is a very appropriate time for such an enterprise. The national income has reached an all-time high. Even after deducting taxes, the available cash surpasses all former years. If for some reason the total sum required cannot be obtained in cash, the Board of Church Extension stands ready to help. From this service organization of our brotherhood the necessary funds could be borrowed at a low rate of interest and the loan paid off over a period of years in small monthly or quarterly payments.

Only Doing Does It!

Will your church avail itself of the opportunity and advantages inherent in such an enterprise? It will if *someone* takes the initiative. This is one enterprise in which the minister might hesitate to take the lead. Therefore, let some layman make the suggestion, talk it over with the trustees, then take it up with the official board.

Sometimes I preach a sermon on the theme, "If I Had But One Wish!" It is a sermon on the desperate need in most churches for the demonstration of Christian initiative, "doing the right thing at the right time without being told."

Therefore, in this concrete matter, if the reader's church ought to procure a parsonage—let the impulse be obeyed. Do something about it now! Blueprints build us houses! Wishing for a parsonage, dreaming about it, even planning for it is not enough. *Only doing does it!*

Christian Church Parsonage, Ravenna, Ohio, erected with aid from the Board of Church Extension

Democracy On the Home Front

By EDWIN A. ELLIOTT*

Dr. Edwin A. Elliott

THE measure of our democracy here on the home front will be the measure of the confidence of the peoples of the world—victors and vanquished alike—in our delegates who sit at the peace table. To this peace table we must come with clean hands, and with hands which have been busied with making democracy a reality for all of the people of our own nation. The United States, therefore, in order to fulfil its obligation in the post-war era, must have accomplished here the four freedoms—freedom of worship, freedom from want, freedom of speech and freedom from fear. All its people should share in its prosperity. We need, therefore, to consider some of the deficiencies which deter us in the progress to these goals:

I. Race Relations

To "Jim-Crow" the Negro and to otherwise discriminate against him in such manner or to deny him the vote (as is our practice in my native Southwest), to pay the Negro teachers less than we do the white teachers ($450.00 a year less in my own city—though to the credit of our Board of Education let it be noted that we now have a three-year plan which will eliminate that difference), to provide less in educational facilities in the common schools, to deny Negro students opportunity for graduate study and professional training in our state schools, is not only adolescent, but unjust, and a repudiation of the democratic ideal.

The Negro, Doris Miller (United States Navy), upon whom the Texan, Admiral Nimitz, in the name of our government conferred the Navy Cross for gallantry in action at Pearl Harbor, must be permitted to see the four freedoms for which he has fought come fully to reality for his people.

What we do to the 13,000,000 Negroes in our country and to other racial minority groups in this war era will test in no small measure the sincerity of our claim that no race or peoples of the world shall be excluded from a share in the victory of democracy.

II. Health

A large portion of our population lacks adequate hospital and medical care, and a great increase in our national wealth and happiness could be attained by the dietary upbuilding of our population. Thirty-five per cent of the men called in the first draft were rejected because of physical deficiencies. It is said that about 40 per cent of our population lacks a proper diet.

The inadequate distribution of medical manpower on the home front, the restrictions on the services of doctors sometimes imposed by medical societies, and the prohibitive charges for medical attention and hospital care to a great mass of our people, including even the middle class, give rise to the need for reconsideration of the whole question of pre-payment medical plans, group and social medicine.

III. Social Security

Within a nation no one group may long be secure unless all groups are secure. Therefore, there is the necessity for the expansion of the presently inadequate social security program to all groups, including agricultural workers and domestic help, and the vouchsafing to all, employment at adequate income. It should provide adequate unemployment and old-age insurance, health services, including hospitalization, maternity care, appropriate care for the widowed and orphaned, and disability insurance when the worker is kept from his job by illness or accident.

Families representing 60 per cent of our population have annual incomes of less than $1,500. Eight million families have incomes of less than $750 a year, and 11,000,000 families have incomes between $750 and $1,500 a year. In Texas, in 1940, 50 per cent of the families had annual incomes of less than $500.

The fact that 11,000,000 of our 30,000,000 homes in America have been declared unfit for good living is an urge to interest ourselves in a wise and far-reaching post-war housing program. Two young men, now known to be fighting in the South Pacific, lived with their parents in shacks under the viaduct which unites the south and north parts of my city. If the battles for the four freedoms are not to be lost on the home front, neither these soldiers nor their parents must again live in these shacks.

Dr. Geoffrey Crowther, writing in *Fortune* in October, 1941, reminds us that "the trend in economic thought suggests that the proper field for governmental activity is to assure to every citizen the essentials of a decent life."

IV. Education

Often we hear that "full employment" is the goal of our democracy. I would add, too, that *full education* must be a goal of democracy. An ignorant people, thought Thomas Jefferson, could not retain their freedom.

We do not now have adequate common school education. Neither do we have adequate facilities. Senator Thomas, in a hearing on the Aid to Education Bill, stated, "Hundreds of rural schools can be found which are the merest shacks, in which the children are huddled together in makeshift desks, using a small number of dirty and worn-out textbooks under the

*Dr. Elliott, who is a director of the National Labor Relations Board, was formerly professor of economics at Texas Christian University, Ft. Worth, Texas.

direction of teachers who themselves have hardly finished high school,''

One out of every five men of military age in our country today has not gone as far as the fourth grade in his schooling. There are families who cannot afford adequate clothing for their children to send them to school. One out of six children in one school in my city in 1941 could not afford to buy lunch. There are adults who missed schooling and who want, and would profit from, adult educational work.

An adequate social security program must provide that every boy and girl shall receive whatever degree of higher education he is intellectually capable of absorbing, without reference to the financial status of his parents.

It is, however, not enough that we have education for its own sake, but education to a new ethic, challenging the student to build a new social order—one in which not only the personal, but also the social and economic moralities will permeate—where tolerance, good will, cooperation and social responsibility will motivate the individuals and the institutions.

V. Employer-Employee Relationships

If we are to retain democracy on the home front, there must be a will to unity as between management and labor, and a will on the part of the public to intelligently understand the problems of each.

The continued recognition of labor's right of self-organization and the perpetuation of the common-sense procedure of collective bargaining are essentials in the preservation of democracy in the United States, now and in the post-war era.

Corporal Johnny Bartek, one of the men on the Rickenbacker raft in the South Pacific, and also a member of the Textile Workers' Union, would no doubt want to preserve the institution of collective bargaining. He is typical of a significant group.

Enlightened labor leadership will wish to put its own house in order and democratize its own procedure. It will constantly seek standards of efficiency in the day's work and contribute to the economy of the business in which it is employed.

Enlightened employers will, now and in the post-war era, give serious thought to labor relations and encouragement to labor participation in management. They will develop the art of negotiation with employees and overcome the resentment they feel at being required to discuss wages and working conditions with employees.

Upon labor and management rests very much the survival of democracy and the democratic process for the country as a whole, and for the world now and in the post-war era of reconstruction. For either party to do less than its best for the cause of democracy is to deny for itself the claim of the public respect.

The kind of an economic system we promote now and in the post-war era will determine, in our opinion, whether the American will is to democracy or to its antithesis, fascism. It is in the industrial, business, commercial, work-a-day life of the nation that democracy must manifest itself; not merely in constitutional forms and political procedures.

Americans, in our opinion, want to keep the principle of freedom of enterprise, but no doubt they wish to see further changes made in its methods. More and more it must conform to patterns of decency, for upon its decency, and upon its contribution to the well being of the masses of our people, depends its survival. It cannot be ruthless and exploitative and hope to survive. The intelligent objection to the philosophy and program of fascism, naziism, and communism is that these systems do violence to human personality. More and more we must see to it that private enterprise does not do violence to human personality.

We want to bring security to our people, but we want also the freedom of worship, freedom from want, freedom of speech and freedom from fear for all our people. This is both the idealists' and the realists' concept of the ''American Way,'' and we want any change in our economic, social and political patterns of life to draw nearer to, and not farther away from, that ideal.

Finally, it is not too much to say that the degree of democracy on the home front will measure the degree of the sincerity of our plea that this is ''The People's War.'' To democratize our economic and social life must be the objective of thoughtful citizens. This democratization will not come of itself. Thoughtful men must will that decency shall prevail in our economic and social affairs. In the design of today and tomorrow people must care that others are starving, ill in body and mind, and not free from want and fear. This care must be activated into a program, the end of which is the realization of these freedoms *for all.*

Calling Two Churches

What Two Congregations Will Carry On Service to Chaplains?

IN THE July-August issue of World Call of a year ago, announcement was made of the challenge of Peachtree Christian Church, Atlanta, Georgia, to some other church in the brotherhood to join it in presenting 150 Disciples chaplains with a year's subscription to World Call.

As is well known, First Church, Miami, Florida, was the first to respond to this challenge. Since then the list of Disciples chaplains has increased until now it requires four churches, giving 75 subscriptions each, to provide the chaplains with this magazine for which they have in repeated letters expressed a deep appreciation. Peachtree and Miami were joined in this service by First Church, Frankfort, Ky., and Central Church, Sharon, Pa.

Now that the first year's subscriptions are expiring, Peachtree and Miami feel that they should step aside and let two other churches have this coveted privilege and honor for the coming year. Accordingly, we are ''Calling Two Churches'' to take up this service on the same basis—each paying for the renewal of a block of 75 subscriptions at the special rate of 11 for $10.00.

Acceptances of this call may be mailed or wired to World Call, 222 Downey, Indianapolis 7, Indiana.

Soldiers Three

By GEORGE E. MILLER*

HERE at Damoh we have recently had a rewarding experience in entertaining for a time three British soldiers. To Dr. Lutz goes the credit of agitating the matter and contacting, through its Jubbulpore representative, the Hospitality Committee of Bombay. Being alone here in the big stone bungalow of the boarding school, now called *Shubhchintak Sadan* (if you can call it), I was the only one at the time able to take men into a home and entertain them. Finally, after more or less hesitation, I said I would take three.

Now, it so happened that three antiaircraft gunners had become buddies, and contacted this committee to see if they could find some place to have ten days of convalescent leave. What luck! A lone man in a big bungalow asking for three men, and three men asking for a place together. So the time was set, and in due season the three antiaircraft "busters" took the train for Damoh.

They were wondering what they would find, and so was I. I must say that I was filled with trepidation, but the die was cast to do or die. Foolish worry! My cook went down to the station to meet the men. He can use some English. "My master has sent me to bring you," he said. "Well," said the men to each other, "we have landed. We have found a place!"

I met them when they arrived, turned over the home to them, and we sat down to tea. From that moment began a most delightful fellowship with Mills, Rothery and Whittaker, or, as they sign their letters, "Your pals, Bill, Alf and Jim." I had drawn three citizen soldiers of a fine type—home men, here to do their duty, but eager for the mess to be over so that they may get back to their homes.

Mills is a marble worker from Twickenham, Middlesex. Whittaker is an experienced kiln man in a big pottery, his home in Newcastle-under-Lyme, Staffordshire; and Rothery is a Londoner, an experienced restaurant man of The Criterion, Picadilly Circus. It was interesting to hear him go into dissertations on foods as each dish came on the table. "This reminds me of so and so. We make it like this."

These men are family men, longing to see their folk and their children. Lalit Lal, the small son of our Head Master, S. P. Lal, spends much of his time with me. The men fell for him, and always mention him in their letters. "How's that grand little chap Lalit?" writes Mills in one letter. "I hope he is still happy, and does he miss us much, Doctor?" I was indeed amazed at the fondness they developed for my Sadan boys and other Indian children, and for the adults as well. I am sure it was a revelation to our Christian community, and has altogether changed their opinion of the British soldier.

The ten days sped by all too quickly. Having gained back most of their strength, they roamed the hills and woods, wheeled here and there, and had two or three small hunting expeditions. D. R. Ram, our work shop foreman, went with them on these hunts and they appreciated it very much. They succeeded in bagging a *chinkara* (kind of small antelope), and Mr. Ram separated, polished, and mounted the horns on a teakwood shield which he made. They drew lots, and Whittaker got the horns. With true British sportsmanship, the others congratulated him and called it a day. I was able to give one of the others a snake skin. A couple evenings ago I killed a large Russell's viper, and shall try to have its skin cured for the third man, so all may have a Damoh souvenir.

The first evening I pulled out the crokinole board. They never had played the game before, but soon became ardent fans. Night after night we played, and the day they left we played until train time. So, what with hiking, biking, hunting, games and playing with the boys, the days passed pleasantly. The men said I never could realize what it meant to them to have ten days in a home again where they could sit in real chairs and sleep in real beds and have fellowship around the table.

Dr. Lutz and Miss Mullin had a social Thanksgiving evening, including the customary dinner, for the three men and for me. Our gunners did enjoy that occasion and voted Dr. Lutz's pumpkin pies "top-hole." I think they have a desire to introduce this American institution in England. Rothery, in particular, was interested in its process of manufacture.

The Smileys arrived in a day or so from Woodstock where they had been for David's graduation. As soon as they got settled down they had us in for an evening. Returning from there I heard the men talking among themselves of the wonder of this friendly fellowship. The presence of the Smiley children made the experience all the richer for these home-loving men.

Another entertainment highlight was our tea in the home of the Lals. All kinds of Indian delicacies were prepared, as Mrs. Lal knows how to do so well. This, too, was pronounced a great success and the men wished the people of Britain might know the Lals! The pastor, Mr. F. Lawrence, also had the men in to tea, and they enjoyed his family very much.

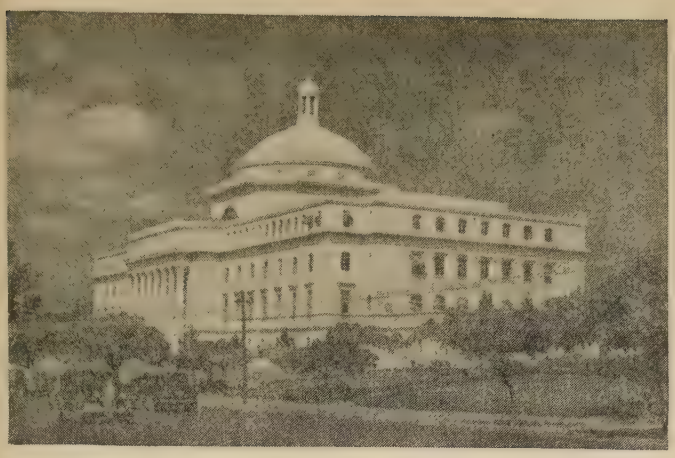
Speaking of homes and home-loving, I may say these Britishers respect the home of a host. They asked if they might smoke, and I invited them to do so at will. They are not drinkers, though no doubt they enjoy their ale and stout; but not a drop of anything was touched while they were here. I trust our American men may prove as thoughtful.

These men came, knowing little about mission work. They left, ardent fans. They attended our church services the Sunday they were here. They enjoyed the atmosphere of church even though they could not understand a word. They are men who do not wear their religion on their sleeves, but they believe in the God of their fathers, and a sincere prayer touches their hearts. They realized what it means to start at the very beginning and build up a Christian community. They said, "If anyone talks against missions, we have an answer now."

*Dr. Miller is a medical missionary to India with The United Christian Missionary Society.

Speaking of Islands

By MAE YOHO WARD*



The Capitol in San Juan, Puerto Rico

SPEAKING of islands we have one of our own. They are not all in the far Pacific. Puerto Rico is the outpost to the east for continental United States. It is a part of us; people living in Puerto Rico are Americans who travel with American passports—and who pay the Victory tax.

Puerto Rico has been called a military camp today, and it gives one that impression. It is a military secret how many American soldiers and sailors are stationed there but it is no secret that the number runs into the thousands. It's a camouflaged island with concealed ammunition dumps and anti-aircraft guns. It is an island of soaring prices and scarcity of food. It is impossible to come back to the United States and shudder now at the cost of food after having paid 75¢ a dozen for eggs and 30¢ a pound for navy beans. It is a little island lying 1,400 miles southeast of Florida and measuring 100 miles long by 35 miles wide. But the statement does not give a correct picture of the island for it is as mountainous as West Virginia. Because one must go up and down so much, it is 250 miles from one end of the island to the other by road and almost a hundred miles across.

The percentage of Protestant sympathizers on the island is much greater than the average for all of South America. Only 2% of the population of Latin America is Protestant but it is estimated that in Puerto Rico about 12% have been touched by Protestant missions. The results of work there are more noticeable than in any other Latin American country. Dollar for dollar, the amount invested has yielded more visible returns.

To anyone doubtful or discouraged about mission work in Latin America I heartily recommend Puerto Rico.

Interest in Church

The strongest impression which came to me was one which began April 18, the first Sunday that I was there, and continued with me during my visit to the 18 churches whose services I attended. It was the enthusiastic interest on the part of many people for the church. The churches were full, full to capacity, and in many cases with insufficient seating capacity so that people stood. In some instances, this meant that not even all the people who wanted to come in could get inside the building. One is not aware of fanatical Catholic opposition, the religious climate is much more tolerant than in other Spanish-speaking countries. Puerto Rico is one of the most densely populated bits of land on the face of the globe, with 551 persons to the square mile. The people are there, but more important for the cause of Christ, the people are interested in the churches and are to be found at church services.

Laymen's Movement

The second impression was that of the laymen's movement within the church. The Kingdom of God can no more be stopped among those people than the tides of the sea can be stopped. Ciales is one of our largest city churches, and the laymen of that church feel the obligation to go out into the countryside and hold Sunday schools every Sunday afternoon and preaching services on Friday nights. On Sunday afternoon as we came back from one Sunday school, we picked up three different laymen who had been at different churches conducting Sunday schools. The same thing is happening in the city church at Corozal where lay people go out into the rural districts and conduct services. If there are buses they ride, if there are no buses they walk. These churches are located in terms of miles not very far from the city, but they are over country roads and up and down mountains. On Thursday afternoon of Holy Week, we drove out to one of these rural churches. As we went we passed groups of twos and threes making their way into Corozal for the communion service. It would take them about two hours to walk in and then following the service at ten o'clock they would have to walk back

Scenic View, Comerio, Puerto Rico —*Authenticated News Pl*

*Executive secretary of Latin American missions for The United Christian Missionary. Mrs. Ward has recently returned from a field trip to Puerto Rico.

home. Some sixty people walked into the service that night from one rural community.

Following the service we drove out to another chapel which had been built by and is cared for by one family. Señor Rosada is a farmer with more than average means. They had grown up in fanatical Catholic homes but had become Protestants as a result of a severe illness and the power of prayer. They are members of the church at Corozal but have expressed their gratitude for their knowledge of Jesus Christ by maintaining a church and Sunday school close to their own home for people who cannot make the trip into town. It is the consecration on the part of hundreds of lay people in the churches of Puerto Rico that makes one sense the deep vitality of the work there.

The third impression was the giving of people. These churches are making noble strides toward self-support. Last year they raised $4.00 for every dollar given them. They are able to do this because there are so many tithers among them. In some of the churches the amount given by the tithers' group is announced separately from the amount given by the others. In some churches the tithers bring their offerings to the altar. In all tithing is emphasized.

Espinoza is the largest of our rural churches. There were 306 in Sunday school the morning I was there, though not all of them were able to get inside the building and some classes met under trees and others in the parsonage. Three months before the women of that church had decided that something must be done about it. They divided the women of the church into two groups, calling them the group of Esther and the group of Ruth, and decided that for three months each group would work without telling the other group the methods they were using, and at the close of the period would bring their offerings to the church, the money to be used for building a Sunday school room. The people in this district are, largely, cane cutters with work only four or five months out of the year. Cane cutters are paid $1.60 a day. With one exception nobody in that church makes as much as $75 a month, and yet on Sunday morning when the offering was announced the women had been able to bring in $444. As I looked at the audience that day, it seemed to me that the impossible had happened, that those people with their large families and their small incomes could not possibly raise that amount of money in that length of time. I had been having some experiences with the Emergency Million Campaign and I knew that to propose for four or five hundred dollars to be paid in a year or eighteen months seemed quite an undertaking for a good many of our churches. Yet here was a group of consecrated people seeing the need for an enlarged building, able to bring together out of their meager incomes such an amount of money.

We are reaping some of the effects of the depression years in our shortage of pastors in Puerto Rico. For the last five years there has been no money for

(*Continued on page* 16.)

Social Trends

By JAMES A. CRAIN

THERE is some evidence that the post-war aims of the United Nations are changing. Just what those post-war aims are has never been stated either by Mr. Roosevelt or Mr. Churchill except in the most general terms. However, from the principles laid down in the Atlantic Charter, and especially from the implications that have been derived from it, it has been assumed that we were moving toward some form of post-war association or league of nations.

Certain groups in the United States and Britain, especially religious groups, have assumed that both Mr. Roosevelt and Mr. Churchill were thinking in terms of a world organization in which there would be (1) a world council or legislative body acting within grants of power made to it by member states; (2) an international executive body to carry out the will of the council; (3) an international court to render judicial decisions in cases involving issues between nations; and (4) perhaps some sort of international police force to maintain world order and to bring international malefactors to justice. Groups like the Delaware Conference outlined such a political structure in general terms and went on to discuss the religious, social and economic aspects of such a world order.

Now it appears that not only have these groups gone further than Mr. Roosevelt and Mr. Churchill are prepared to go, but that these gentlemen are actually moving in a somewhat different direction. While Mr. Churchill signed the Atlantic Charter, he has since made it abundantly plain that in doing so he did not in the least abrogate his Tory philosophy. And, too, the fact that Mr. Stalin has consistently kept his own counsel and has made no post-war commitments has been one of the uneasy spots in United Nations relationships.

What Sort of Post-War World Organization?

In the April 10, 1943, issue of the *Saturday Evening Post*, Forrest Davis, a political writer who has before spoken with assurance of what the President thinks, described, in some detail, Mr. Roosevelt's ideas about the world after the war. According to Mr. Davis, the President is thinking of nothing so ambitious as the League of Nations or, indeed, of any formal league or association of nations. He hopes that the present alliance of United Nations may be kept intact and in time developed into some sort of society of free states. As a model for such an association of nations, he turns to the inter-American system, with frequent opportunities for consultation among member states. He would set up a security commission made up of Russia, the United States and Great Britain to maintain the peace of Europe until the period of political reorganization is complete, with a similar commission including China to do the same thing for Asia. There are, of course, tentative ideas about such matters as the disposition of disputed territories, administration of colonies, etc.

Underscoring the Davis revelations, Mr. Sumner Welles, Undersecretary of State, in an address to the North Carolina College for Negroes on May 31, took a new turn when he laid down what he called a set of "cardinal principles" on which to build a post-war world organization to keep the peace. The first of these is a combination of armed forces made available by the powers which are prepared to do so, which may be used regionally or on a broader basis to prevent aggression and enforce peace. Second, an international tribunal to which international controversies can be referred and in which international confidence can be safely placed.

Other principles: outlawry of certain kinds of armaments and inspection of all national armaments; appropriate technical organizations to deal with economic and financial matters; recognition of the sovereignty of all states, great or small; opportunities for self-government of all peoples who desire liberty as soon as they are able to assume that right, and finally, abolition of "that accursed term, 'racial or religious minority.'"

Home-Front Casualties

By WAYMON PARSONS*

ONE who has had any contact with the rising tide of juvenile delinquency cannot but feel that the children and young people of this country are fast becoming the forgotten casualties of this war. Statistics are no longer an accurate measurement of this problem, so rapid has been its rise and so many are the cases that never come before a juvenile court or commission. Such figures as we do have, however, indicate that the wave of juvenile delinquency sweeping across the country is reaching such proportions that it already constitutes one of the gravest problems anywhere along the home front.

As with most problems today, it is easy enough to blame the war for this one. In a sense the war is the cause, but it is only the indirect cause. Directly and primarily, juvenile delinquency results from the breakdown of homes and the absence of parental responsibility. War brings out a nation's weaknesses as well as a nation's strength. It *reveals* as well as *creates* weak spots. Homes that have been unstable and inadequate are now producing the majority of the cases of juvenile delinquency.

In every case but one among the dozens of cases reviewed by the City Juvenile Delinquency Commission, of which the writer is chairman, investigation revealed the cause to be inadequate homes and lack of parental guidance. Invariably, the 14- and 15-year-old girls who have been the chief offenders in "street-chasing" the soldiers from a near-by army camp have come from homes that were divided by divorce or separation and weakened by the indifference and indulgence of the parents. A curfew law passed by the city council to help curb delinquency was opposed as bitterly by some mothers as by their children. As one mother put it, "It's a shame that our daughters are to be denied the opportunity of making our soldiers less lonely." It was found that some parents had actually encouraged their boys and girls to spend their evenings out of the home so that the parents could be free to go out for the evening without having to leave their children at home unsupervised.

Parents of delinquents often revealed a total lack of any sense of responsibility for the moral training of their children. They have been too content to "pass the buck" to the public schools, the church and the Sunday schools. In fact, some even now attribute the rise in juvenile delinquency to a breakdown of these institutions. But this is not true. Schools can educate our children, but education is not enough. We can have well-educated delinquents. Nor is it fair to blame the churches. Many parents have expected one hour of training on Sunday to overcome a week of neglect and careless nurture within the home.

A letter from the mother of a 13-year-old boy complained that, although the mother had sent her boy to Sunday school every Sunday, that influence had not kept her boy out of the hands of the police. A brief visit, however, was enough to convince anyone that the influence of the Sunday school was cancelled each week by one hour's living in that home. Moreover, this mother spoke truly when she said that she had "sent" her boy to Sunday school. Too many children are *sent* to the church instead of *being brought*. They soon suspect something. If the church is worth so much to them, they begin to wonder why it wouldn't be just as helpful to their parents. As the evangelist, Sam Jones, once said in speaking to parents on the text, "Train up a child in the way he should go," "The best way to train up a child in the way he should go is to go that way yourself."

The problem of juvenile delinquency is almost always a problem of parental delinquency. Back of every delinquent boy or girl is a delinquent adult. There are certain things which every child ought to receive from his home. A sensitive conscience, a respect for law, the social attitudes that make good citizens—these ought to be developed through proper relationships within the home. There are things that children ought to learn at their mothers' knees. There are qualities they ought to develop at the family table. There are lessons they ought to learn in the various family experiences. Any neglect of this training within the home cannot be made up for in the school or church.

One mother facetiously remarked that she "wished she could bury her children at twelve years of age and dig them up again at twenty." Actually, some parents, through neglect and indifference, are doing just that. And when they "dig them up at twenty" it will be too late to do anything for them.

There is no question but that this whole problem has been accentuated by the new wartime roles of mothers. Never have mothers been so busy. The calls for service in the various community agencies, the Red Cross, the Nurses' Aide, the USO and other wartime agencies have taken hours of mothers' time. More and more children are learning how it feels to come home from school to find Mother gone for the afternoon.

There is an increasing stream of mothers pouring into the war industries. In the next eight months, six million more women are to be called into our defense plants. The possible effect of this factor upon our homes and the children within those homes must be faced. Are the nation's children to be forgotten? Will more millions of our children and young people drift into forms of juvenile delinquency because their homes lacked the guiding and comforting hands of mothers? In England they have recognized this problem by exempting all mothers of children under 14 from work outside the home. Such exemption will probably be made here. Mothers of tomorrow's citizens ought not become so busy that they deny their children the birthright of every child—the sympathetic, guiding, nurturing hand of a mother. To

*Pastor of Central Christian Church, Sharon, Pa., and chairman of the Sharon Juvenile Delinquency Commission.

fight a war to preserve our future, only to turn it over to a generation of delinquents, may be small gain.

There are 40 million children and young people in this country under 18 years of age. It doesn't take much foresight to see that all our post-war plans, however wise and adequate they may be, will eventually fail unless these 40 million can come to maturity with sufficient character, integrity, and sense of purpose to put these plans into effect.

Our boys will be coming back one of these days, back from war fronts all over the world. They are the brothers and fathers of these 40 million children left at home. They will come back yearning for the peace and stability of well-ordered homes. Imagine their feelings if they find that little Johnny has grown into a hard young hoodlum and little Mary has become a wild young delinquent, careless and coarse. Imagine their disappointment if they find that we have not held this part of the home front!

Parents are being asked to contribute their time and effort in dozens of ways to save life on the war fronts. We must not be less diligent in our efforts to save precious young life on the home front. We must take care that we do not lose our children and young people while we are busy winning the war. Every juvenile delinquent is a home-front casualty.

Speaking of Islands

(*Continued from page* 14.)

scholarships for seminary students and now difficulties have arisen. Every preacher has two churches and some have three or four, and yet these are large churches in good sized cities, and a minister would have his hands full with just one. Hours were spent trying to figure out how more doubling up could be done since another minister has gone into the chaplaincy and another been lost to education because of economic pressure. An immediate crying need which must be answered is that of preparing more preachers.

Emergency Million funds made possible the church at San Juan and it has already justified the faith of the brotherhood. On the day Pearl Harbor was bombed, seven people met for prayer that they might be guided in beginning a new church in the capital city in an area where there was no church and there were 110,000 people living. Out of that prayer meeting has come the church at San Juan. I was there Easter. There were 135 in Sunday school and the offering was $30. During the first year of its existence, the church has raised $2,000 to help in buying the building and furnishing it, but already they have outgrown the available space. The location is fine, the building good, but half of it is used for an apartment for the minister and his family of four children. I have a certain Disciple pride that makes me wish we could before too many years have a building that would be worthy of our work and the cause of Christ.

Good leadership, vital interest on the part of many, an evangelistic zeal and a deep sense of stewardship are the characteristics of these younger churches of ours in Puerto Rico.

Book Chat

By C. E. LEMMON

THE Philosophy of the Christian World Mission by Edmund D. Soper has been chosen as a recent Religious Book Club selection. This is not surprising for it is an unusually clear cut and comprehensive outline of the various aspects of Christianity as a missionary religion. The material is arranged in four sections, each of which could very well stand in its own right as a unified treatment of a certain phase of the subject. The first section deals with the biblical background of the missionary impulse, not in the old proof-text manner but in the more prophetic emphasis of Scriptures; the second section is a historical survey of the expansion of Christianity; the third treats of Christianity as a world religion; and the fourth suggests a strategy of the world mission. The section having to do with the uniqueness of Christianity as a world religion is the most controversial. Dr. Soper contends that Christianity is unique in a special sense, not only as one religion among many, but as having a quality of life and meaning that not only warrants but impells the world mission.

WILLIAM ADAMS BROWN, venerable teacher and churchman, suggests that the influence of the church in improving the secular world order is diminished by its own disunity, lack of fellowship, and limited imagination. This is the theme of an important little book, *The New Order in the Church.* The argument is something as follows, "The church has an important place in the post-war world but is limited by its own lack of order. The primary needs of the post-war world are for a renewed fellowship, a unifying faith, economic sharing, and a world-wide understanding. The developing World Council of Churches is a symbol of the possible new order within the church." There are some suggestions as to an immediate approach to some denominational bodies and even local churches which the author discusses.

IT IS not well to forget that there are many Protestant Christians who do not give much thought to such problems as are mentioned above by Dr. Soper or Dr. Brown. They believe the main work of the church to be a vigorous prosecution of the evangelistic appeal. These advocates of revivalism are lukewarm to those concerns which seem to move most of the leaders of Protestantism. Frank G. Beardsley is one of these. The title of his book states the point of view—*Religious Progress Through Religious Revivals.* The author marches Whitfield, Jonathan Edwards, Finney, Moody, and the great revivalists across his pages. He has a good word for the aggressive church leaders such as Asbury, Campbell, Cartwright, and others. He shows how low the religious and moral life of the nation has fallen on two or three occasions and what the revivals did to bring back religion and morality. He intimates that we are in another period of lethargy and that once again we should work toward a revival. His book is not altogether special pleading for he does make some discriminating criticism of revival methods and offers some suggestions for improvement.

PRESENT-DAY Christians who are acutely conscious of the problem of pacifism may be soothed to find out that it is not a new problem. Dr. Umphrey Lee has made a careful examination of the historic attitude of Christians toward war in his late work, *The Historic Church and Modern Pacifism.* The claim has been frequently made that the church was pacifist until the time of Constantine. This Dr. Lee refutes. Christians of the early centuries had much the same attitudes as we have today. While there was always a body of dissenters from the war system, many of them were soldiers and officers in the Roman army. The theologians, such as Augustine, Aquinas, and Calvin, deplored war but differentiated between an unjust and a just war. The one difference between the modern pacifist

(*Continued on page* 33.)

A. F. Wickes, who is rounding out 20 years of service as advisory architect of the Board of Church Extension

Twenty Years of Brotherhood Service

By JOHN H. BOOTH*

ON OCTOBER 1, 1943, A. F. Wickes will complete twenty years as advisory architect of the Board of Church Extension of Disciples of Christ. During that time he has visited hundreds of churches in all parts of the nation to give personal counsel on plans for new sanctuaries, remodeling of old buildings and for additions to present structures. By correspondence he has given architectural advice to thousands of our churches and prepared floor plan sketches for them—the latter at no cost to the churches. It would be impossible to measure the worth of his contribution.

Earlier Work in Gary

Before accepting his present position, Mr. Wickes was a successful architect at Gary, Indiana. Early in his career he became especially interested in church architecture. He has not only visited and made a study of the great churches and cathedrals of America, but has traveled also throughout England and on the continent of Europe, studying the world's masterpieces of church architecture.

Central Church of Gary, where he was an elder and Bible school superintendent, was the first church Mr. Wickes designed for our brotherhood. It was the distinctive qualities embodied in this structure which led to his call by the Board of Church Extension.

Mr. Wickes' greatest contribution is seen in the interior of his churches. The old square room with main entrance at one corner and pulpit in the opposite corner or on the side, with bowled and sloping floors that are costly to construct and hard to speak in, is passing. It is being replaced by a rectangular sanctuary. This type of building costs less to construct, is more substantial, attractive and churchly without and more worshipful within, lending itself more readily to a dignified form of service. The rectangular sanctuary is old in ecclesiastical history, and of course Mr. Wickes takes no credit for it. However, his associates and friends credit him with calling our people back to this time-tested style of church building.

Placement of Ordinances Distinctive

His most distinctive contribution to our church architecture, by which he will long be remembered, is found in the chancel—what some of our leaders are beginning to call the "Wickes chancel"—and in his placement of the ordinances—the preaching, the communion and baptism. He has taken the communion table off the floor and from under the pulpit, where it has rested so long in our churches, in the lowest point in the worship room, and placed it on a level with the choir and pulpit in the center and slightly to the rear of the chancel.

In the "Wickes chancel" the choir has been taken from behind the pulpit where it competed with the preacher for attention—ofttimes distracting more than helping, especially when the minister stood up to preach between two groups facing each other. Mr. Wickes places the choir at one side of the chancel, opposite the pulpit, where it becomes more a part of the audience and where its members can more fully enter into the church services without distractions. In some instances the choir is divided—its two groups facing each other but not facing the audience.

Baptistry and Pulpit

The baptistry is placed in the center and at the end of the chancel high enough above the communion table to clear all obstructions. The pulpit stands slightly at one side of the chancel and the lectern on the opposite side. Such an arrangement affords the worshipers an unobstructed view of all that takes place in the chancel, especially the observances of the communion and baptismal services.

Believes Architecture Should Preach

Mr. Wickes has consciously planned the sanctuary to make it possible to administer the ordinances in a beautiful, worshipful and impressive manner. He believes that our architecture should proclaim "our plea" as forcefully as the message from the pulpit. In the past twenty years, Mr. Wickes has made a great and lasting contribution to the spiritual development of our brotherhood. The influence of his work has reached far beyond the churches he has served directly.

*Dr. Booth is the general secretary of the Board of Church Extension of Disciples of Christ

The Story of Gary

By A. F. WICKES

EDITORIAL NOTE: The Board of Church Extension is this year celebrating the 20th anniversary of its Bureau of Architecture. Since through these two decades A. F. Wickes has been the Board's Advisory Architect, he has been asked here to tell the story of the building of Central Church, Gary, Indiana, which brought him to the attention of the brotherhood.

CENTRAL CHURCH at Gary, Indiana, which I was commissioned to design in 1922, was my first church job, my previous work being chiefly of residences, library buildings, banks and commercial buildings. Since the church problem was new to me, I was eager to learn of the unrevealed idealism of our own members. So I began asking many, "What is a church? What shall we express?"

The chairman of the board said, "Let the building be not commonplace but expressive of our plea." Another said, "Make baptism more of a symbol and less a spectacle." The choir said, "It is not fitting for us to occupy so central a position." Our minister, O. E. Tomes, said, "Make the communion the center of our worship."

This became my program. It was worthy of all possible imaginative thinking and creative ability.

There is a proverb, "Form follows function." An architect seeks information as to the objective, then organizes and coordinates the facts, translating them into architectural terms. The first drawing (seen at the left) was made as an initial study in coordinating all the requirements. The communion is central. The baptistry is in the background, but prominent. The pulpit is at the side. The choir is subordinated, as is the organ. The center aisle leads the eye into the chancel. The rectangular worship room provides the best seating arrangement. It is positively good for attention, acoustics, and is economical in construction. The total effect makes a strong, dramatic appeal.

In twenty years, we have not changed this fundamental theme, except in variable adjustments to local requirements and through normal improvements.

Above: Initial study of Gary Central Christian Church, prepared in 1922 by A. F. Wickes, then a member of the congregation

Below: Recent photograph of interior of Central Church, Gary, celebrating this year the 35th anniversary of its founding. Both photographs below are by Bliss B. Straight of Gary.

Below, right: Recent photograph of Gary Central

The Story of Twenty Years

1923—1943

A Selected Few of the Many Churches On Which A. F. Wickes Has Acted As Advisory Architect

Above, Champaign, Ill., '36

Below, Alexandria, La., '33

Above, Champaign, Ill., '36

Below, First, Montgomery, Ala., '40

Below, Woodstock, Virginia, '31

Above, Danbury, Conn., '35

Below, Pratt, Kansas, '42

Below, Central, Memphis, Tenn., '41

Below, Hickman Mills, Mo., '29

Below, First, Colorado Springs, '37

Below, Third Church, Indianapolis, '39

What of the Migrants?

By GENEVIEVE BROWN

A Negro farm laborer's wife and her two small sons (above). A daily toothbrush drill (left) is among the things taught migrant children by church workers

TODAY the tables have been turned somewhat as between the migrant and those employing seasonal workers. No longer are there fifty workers to one job, as in the *Grapes of Wrath* decade. Defense work at high wages, gasoline rationing, and a shortage of tires for the family jalopy have taken many workers out of the seasonal labor market. Yet such workers America must have if she and those depending upon her are to be fed and clothed.

The ranks of the "professional" migrants, tens of thousands of whom still remain in agriculture, despite wartime conditions, are being supplemented by 50,000 Mexican nationals, 10,000 to 20,000 Jamaicans, with other thousands of Cubans and Puerto Ricans. Add to these the large numbers of Negroes and Spanish-speaking Americans from the marginal farm areas of the South and Southwest, and the newly recruited youth and women volunteer land corps, and you have something of the picture of the great army of people facing the social and spiritual deprivations of migrant life today.

Yes, the churches still have a ministry to migrants. The program of health, recreation, religious services, and Christian friendliness, begun more than twenty years ago by the women of American Protestantism and now carried on through the Home Missions Council of North America, was never more needed. It is a patriotic no less than a Christian task. In the midst of other calls today, let us remember the migrants.

Left: Two young boys scooping cranberries to augment the family's meager income. Right: A typical migrant shack, with the wash tubs in the front yard

Elections at the Spring Meetings

AT THE April 27 to May 6 meetings in Indianapolis of a number of the national boards and commissions of Disciples of Christ, officers and members were elected for the ensuing year, 1943-44.

For information and reference, the names are printed on this page.

Board of Managers, The United Christian Missionary Society

Chairman: L. N. D. Wells, Dallas, Texas; *Vice-Chairman:* Mrs. Kenneth Bowen, Covington, Ky.

For term of three years

Mrs. Neal McGowan, Fresno, *Calif.;* Mrs. E. A. Grisson, Denver, *Colo.;* Mrs. H. C. Phipps, Atlanta, *Ga.;* Mrs. Mark Croninburger, Twin Falls, *Idaho;* R. L. Thorp, Centralia, *Ill.*

Indiana—Mrs. John A. Towns, Indianapolis; Homer J. Williamson, Indianapolis; Mrs. Louis F. Hayes, Greencastle; Mrs. Robert McElwain, Anderson; Cleo Blackburn, Indianapolis; Doyle Mullen, Lafayette.

Iowa—Mrs. Henry Harmon, Des Moines; Ray Scott, Marshalltown; Harry Johnson, Des Moines; George O. Marsh, Mason City.

Kansas—David Arnold, Manhattan; Mrs. Cleve Stoskopf, Garden City.

Kentucky—George Moore, Lexington; Mrs. L. K. Wood, Anchorage; Mrs. A. C. Brooks, Frankfort.

William R. Vivrett, New Orleans, *La.;* Mrs. W. N. Norment, Hagerstown, *Md.;* Mrs. Forrest L. Richeson, Minneapolis, *Minn.*

Missouri—Frank Gentry, Kansas City; J. N. Hanthorne, Independence; Mrs. Carl Swift, Springfield.

Nebraska—M. M. Haynes, Hastings; Mrs. T. A. Young, Falls City.

Mrs. Emory Ross, New York, *N. Y.;* Mrs. Clarence Hamilton, Oberlin, *Ohio;* John Rogers, Tulsa, *Okla.;* Mrs. Jennie Hayes, Williamsport, *Pa.*

Tennessee—Dr. J. E. Walker, Memphis; Mrs. Roger T. Nooe, Nashville.

L. N. D. Wells, Dallas, *Tex.;* Warner Muir, Seattle, *Wash.;* John F. Nelson, Clarksburg, *W. Va.;* A. C. Garnet, Madison, *Wis.;* Mrs. E. Lee Neal, Casper, *Wyo.;* Stewart Royce, Toronto, *Canada.*

To fill vacancy of term expiring in 1944: Walter J. Cardwell, Tupelo, Miss. *To fill vacancy of term expiring in 1945:* Mrs. James T. Lawson, Wilmington, N. C.

Board of Trustees, The United Christian Missionary Society

All members of the board of trustees for the year 1942-43 were elected for the year 1943-44.

Nominating Committee of The United Christian Missionary Society

Albert H. Wilson, Beckley, W. Va.; M. E. Sadler, Ft. Worth, Tex.; W. L. Burner, Wellsville, N. Y.; Thompson L. Shannon, Portland, Oregon; Ervin D. Sheets, Huntington, Ind.; J. C. Van Antwerp, Galesburg, Ill.; Benton B. Miller, Birmingham, Ala.; M. Dale Humbert, Bellefontaine, Ohio; Robert W. Burns, Atlanta, Ga.; L. K. Bishop, Des Moines, Iowa; Mrs. George H. Stewart, Winnipeg, Canada; Mrs. F. M. Castro, San Antonio, Tex.; Mrs. Carl H. Wilhelm, Ada, Okla.; Mrs. Louis Kitagawa, Blackfoot, Idaho; Mrs. R. C. Logan, Glendale, Calif.; Mrs. L. M. Starr, Naches, Wash.; Mrs. Lin D. Cartwright, St. Louis, Mo.; Mrs. Harry E. Smoyer, Cleveland Heights, Ohio; Mrs. J. Warren Hastings, Washington, D. C.

Board of Higher Education

President: Raymond F. McLain, Lexington, Ky.; *Vice-President:* M. E. Sadler, Ft. Worth, Texas; *Executive Secretary:* John L. Davis, Indianapolis; *Treasurer:* Mrs. Maude Lucas Rumpler, Indianapolis.

Other members of the executive committee elected: Riley B. Montgomery, Lynchburgh, Va.; Burrus Dickinson, Eureka, Ill.; Seth W. Slaughter, Des Moines, Iowa.

Unified Promotion

Board of Directors: Mrs. Stella C. Peck, Bloomington, Ill., president; Harlie L. Smith, Fulton, Mo., vice-president; Mrs. H. B. Marx, Indianapolis, secretary; John L. H. Fuller, Indianapolis, treasurer; C. O. Hawley, Indianapolis, director.

George Walker Buckner, Jr., John L. Davis, J. A. Dillinger, Warren Grafton, C. A. Huff, Mrs. O. H. Hurd, H. B. Holloway, Robert M. Hopkins, Harry L. Ice, Mrs. H. L. McKinnon, Mrs. I. E. Metcalf, R. H. Miller, Wm. T. Pearcy, C. W. Plopper, Paul G. Preston, Virgil A. Sly, F. E. Smith, John A. Tate, L. N. D. Wells, W. M. Wickizer, L. K. Wood.

Central Committee: Geo. W. Buckner, Jr., John L. Davis, J. A. Dillinger, Mrs. H. B. Marx, Wm. T. Pearcy, Paul G. Preston, Virgil A. Sly.

Commission on Budgets and Promotional Relationships

Chairman: Ray E. Hunt, Texarkana, Texas; *Vice-chairman:* F. H. Groom, Cleveland, Ohio; *Secretary:* Graham Frank, Dallas, Texas; *Associate Secretary:* Daisy A. Flook, St. Louis, Mo.; *Treasurer:* Lin D. Cartwright, St. Louis, Mo.

A Kentucky group at the Indianapolis spring meetings. From left: Charles Brooks, state secretary; Hayes Farish, member of Budget Commission; Mrs. L. K. Wood, member of United Society Board of Managers; and Judge Wood, a director of Unified Promotion

Emphasize Christian Higher Education

IT HAS become customary on most college campuses to denote one week of each session as "Religious Emphasis Week." This does not mean that religion is to be neglected or forgotten during the other weeks of the year but it does serve the useful purpose of calling special attention to the values of religion in a significant way. New appreciations and understandings are born and fruitful contacts with outstanding leaders of the Christian world are made available to students.

With similar purpose, the fiscal year July 1, 1943 to June 30, 1944, has been denoted "A Year of Emphasis of Christian Higher Education" by the Board of Higher Education of Disciples of Christ, and this action has been approved by the Commission on Budgets and Promotional Relationships which insures priority for it among brotherhood plans and projects.

This is a year of crisis and challenge for the Christian college and foundation. It is also a year of opportunity for both the colleges and the church which founded them. Rethinking the relationships which bind the church and her colleges together is vitally needed. Before a people can act wisely and consistently, they must first think wisely and consistently.

Where do the churches of the brotherhood wish to go and what do they want to accomplish in and through their colleges and foundations? What resources are at hand and what institutions of learning are available? How well are they located and how adequately are they staffed and equipped for the educational task? What great ideas and principles do the Disciples as a movement have to give to this modern and rapidly shrinking world, and what part should their colleges play in disseminating these ideas and principles?

One can see at once that there is much thinking to be done and many problems to be solved.

Who will do the emphasizing? Church periodicals, both national and state, and local bulletins; ministers, in sermons, articles, letters, conversations; leaders in Sunday school and church organizations; Christian students and men and women in all situations who truly sing,

> We love thy kingdom, Lord
> The house of thine abode.

For without the Christian college there would soon be few churches—certainly the church's power and position in the world would be disastrously curtailed.

—JOHN L. DAVIS.

Improvements at the Leper Colony

By M. L. NORMENT*

OUR church has made a feeble venture into the field of public health—the leper work. We thought, when the health commission came with a million dollars to spend for health in Paraguay, that leprosy would be one of the first problems faced. But most of the million will go to the construction of a building to house the ministry of public health, a dispensary and first-aid unit. Regional hospitals will be built in other parts of the country.

Dr. Plunkett, the head of the Mission, wanted to help us at the Sapucay Leper Colony to the extent of forty or fifty thousand dollars. While he has not been able to interest the Minister in a good-sized project at the leper colony, a prevention home for children of lepers is under way near Asunción. And Dr. Plunkett has given us a thousand dollars to buy some badly needed construction materials and equipment for our small plant.

Since we got this unexpected gift, we decided to turn our present small tailor shop into a shoe shop, operated by the patients, and to build a larger clothing shop. We also put up a school building which can be used for a meeting-house. We enlarged and further equipped our carpenter shop and purchased additional equipment for the "saw-mill," which consists of six men constantly sawing lumber by hand. I now have a room into which I can invite and care for outside visitors. This was added to the storeroom dispensary where we keep and distribute goods and gifts that come to the colony.

The best-of-all building thus far is the Club-Library which we inaugurated last November. Since the other buildings had not been officially inaugurated, we made a big day of it, November 19, providing a special meal for all the lepers, giving a program which included a concert by the leper orchestra, and a ball in the social hall in the evening. I wept that night as I looked on the leper men, dressed in new clothing we had made for them in the tailor shop, enjoying the dignified folk dances with the women who came in evening gowns that touched the floor. They didn't look like lepers at all.

Now we have a radio installed. A leper built the tower for the windcharger outfit; our carpenter shop made the radio cabinet. Our carpenter shop now makes coffins for the patients who die. Before, the government administrator had the bodies thrown into the ground with no box. We even make the wooden crosses for the graves now, and carve the inscriptions in the new carpenter shop.

In my inauguration speech on November 19, I took the liberty of naming the four new buildings. The storehouse and dispensary I called the *Casa de Carino*, meaning "House of Love," for I told them that here converged the love of many people who loved them, were interested in them, and sent their gifts even from far-away lands to help them in their need. It was here that the giver and the receiver met. And I hoped there would be love on both sides.

I named the carpenter shop *La Casa de Comodidades*, "House of Conveniences," for it is here that comfort for their hospital huts, the school, social hall, etc., are to be made—tables, chairs, cupboards, beds, shelving.

The tailor shop I called the House of Comfort—*Casa de Abrigo*—for from this house would come warm clothing for winter, and light, fresh clothing for the summer days. Most cheers came at the name for the last building constructed, "The House of Happiness"—*Casa de Alegria.* In that they are to sing and play and read and have a good time, night and day.

I hope we can soon have flowers and trees growing about the houses we have put up. Before long the colony will be a home. This year, besides the two projected buildings, we plan to start a milch cow herd. Our Sunday school in Asunción has given over $5000. pesos to buy the first cow. We also want to start a community farm, and improve the fruit production. For every leper not isolated, four more lepers may be in the making. And the disease is creeping into some of the most prominent homes in the country.

*Missionary of the United Society, stationed at Asuncion, Paraguay.

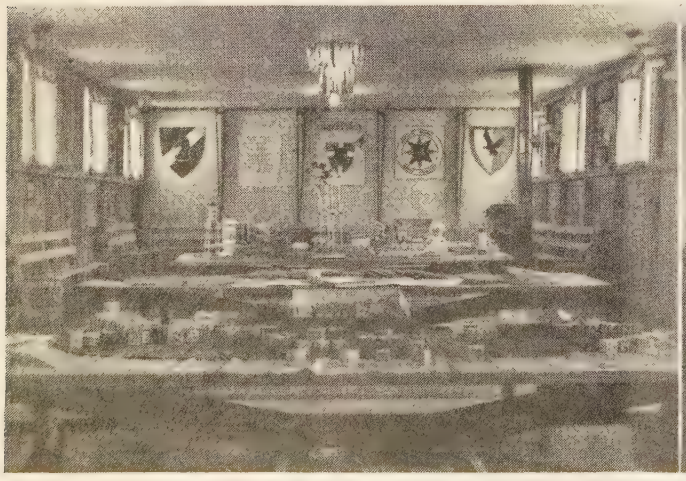
Toyland Means Happy Hours

A few months ago the United Christian Missionary Society shipped to the Rohwer Relocation Center, McGehee, Arkansas, three cases of toys and books that had been contributed through the service projects. The workers at the Center were so appreciative that several of them wrote letters expressing their feelings. We quote from one letter, written by Jack Kiba, the assistant director of community activities:

"In behalf of the Center people I wish to thank you again for your contribution of toys, games and books. Your kindness has made it possible for us to open a toyland for the children in this Center. I am enclosing photographs of the toyland. The scroll [on wall in left-hand picture] has the names of various societies and friends who contributed to this toyland. The emblem in the center, Royal Dukes, is that of a boys' club who made it possible for us to furnish the toyland with benches and tables.

"The children are allowed to check out toys, books, or games to be taken home or played with at the toyland. There are four attendants who teach the children to play quietly and constructively. On Saturdays and Sundays there are story-telling and music appreciation hours. We are contemplating on opening two more to better accommodate the children. The Center is about one mile square and it is rather far for some children.

"I wish you could see the smiles on the children's faces as they come into the toyland. May I thank you again for your generosity."



Fear or Faith

By MARGARET NOYES LAWRENCE*

Edna W. Gish, E. K. Higdon, Margaret N. Lawrence

EDNA GISH and I are on our way to West China. For the past six months we have hoped and planned for this day, almost despairing at times because it seemed impossible to secure transportation. But now we go by train and boat and plane. We pass through the Panama Canal, cross South America, stop in South Africa, travel from Bombay to Calcutta in India, and then fly into China.

Many have gasped when I told them I was off on such a venture. "Aren't you afraid to go now?" There are grounds for such a question—fear of shipwreck; of being stranded in a strange land; captured and interned; fear of isolation from dear ones at home; of lack of food and adequate clothing; of being bombed again. But there is something which seems to overcome all such fears. That something is Faith.

I have faith in God. "It was by faith that Abraham obeyed his call to go forth . . .; he went although he did not know where he was to go." He was one of the "men who by faith conquered kingdoms, administered justice, obtained promises . . . quenched the power of fire, escaped the edge of the sword, from weakness won to strength . . . others again had to experience chains and imprisonment . . . they all won their record for faith, but the promise they did not obtain. God has something better in store for us; he would not have them perfected apart from us."

I would follow these men of faith. I believe with my whole heart and soul that God calls me to go and that he will give me wisdom for difficult decisions, courage for hard situations, and strength for whatever obstacles may lie ahead.

I have faith in "God's Realm." I believe God works through us to draw men together into his great family throughout the world. The fact that the universal church has grown stronger under the strains of war while all other international organizations have been disrupted by those tensions strengthens that faith. It is an evidence of those "greater deeds" Jesus spoke of: "I tell you," he said, "he who believes in me will do the very deeds I do, and still greater deeds than these for I am going to the Father and I will do whatever you ask in my name, that the Father may be glorified in the Son." God's realm has been extended through men who in his power have done those deeds, and today that little group of followers whom Jesus left on earth has grown to a great fellowship that encircles the globe.

I shall see evidences of this living church all along my way to West China. At Santiago missionary friends will greet us. I shall have fellowship with Chilean Christians and see them at work on this world program. Again in Argentina, I shall meet Christian groups and see with my own eyes my brothers and sisters in Christ, those with whom a truly "good neighbor policy" can be formed.

Some of these Christian friends will help us to embark on the next lap of our journey, Buenos Aires to Capetown, South Africa. And there, again, we shall see white and black Christians working together. One of them, a layman in our church, I met at the World Convention in Leicester, England. How interested I shall be to see the native churches at work. In them is a true hope of bringing two races together as fellow Christians seeking to love and serve.

If we stop at Durban, we shall present letters from President Hopkins to men prominent in the World Sunday School Association. These friends will send us on our way to India. There, too, we can look forward to meeting Christians. At an Inter-mission office in Bombay, we can cash drafts in case our funds have run low. We may have the opportunity of visiting in our stations at Jubbulpore and Bilaspur. We shall find vigorous churches where our Indian friends face with true Christian love difficult questions involving freedom for their people.

How rich we shall be in experience as we enter our adopted land of China after having met and known fellow Chilean, Argentinian, African and Indian Christians.

I have faith in China's Christians. It has been said that of the twenty-four men and women most responsible for China's leadership, one-half are Christians. Dr. H. P. Van Dusen goes on to say in his book entitled, *What Is the Church Doing?* "Most of them (Christian government leaders) are earnest, reverent men and women, gripped and guided by a depth of personal, religious experience and consecration, almost unknown among persons in comparable positions in the West. . . It is hardly an exaggeration that among corresponding leaders in all the Christian nations in Europe and America, there is not more than one or at most two or three persons of Christian conviction and devotion to match five or six of China's foremost officials."

Madame Chiang, who came in the interest of her government, has proved to be one of the most effective exponents of the Christian message for our world today. Dr. Wu Yi-fang, president of Ginling College, who has come in the interest of Christian education, is so much a stateswoman at home that her presence in this country is a service to the Chinese government.

Not only do Christians occupy places of leadership in government, but in the ordinary walks of life their spirit shines out. Through bombings, enemy occupation, and forced migration they have been tested and found not wanting.

I have faith in Christians at home. I believe that through their prayers, deep interest, and sacrificial gifts, they will support The United Christian Missionary Society, thereby holding the lines steady and strong. With such an assurance we go out as your true envoys.

*Missionary to China for The United Christian Missionary Society. She and Edna Gish have been granted permission to go to West China.

Eyes On the Orient

(*Continued from page* 2.)

indications of close Japanese management and possible forced combinations in East Central China. There should always be allowance for Chinese skill in formal compliance with little change in fact. Looking at the whole pattern of Japan, Korea, Manchuria, and now North China, one must ask why it is that we Christians wait to unite at the command of a pagan power, why it is that we will not unite in response to our Master's intent and prayer, or in order to serve man and God more truly.

Books Received

EVERYTHING COUNTS, Margaret B. Cobb. Friendship Press. New York. Paper 50 cents.

RELIGIOUS PROGRESS THROUGH RELIGIOUS REVIVALS, Frank G. Beardsley. American Tract Society. New York. $1.50.

THE ROMANCE OF TRACTS, Clyde H. Dennis. Good News Publishing Co. Chicago.

TOMMY TWO-WHEELS, Robert N. McLean. Friendship Press. New York. Cloth $1.00; paper 60 cents.

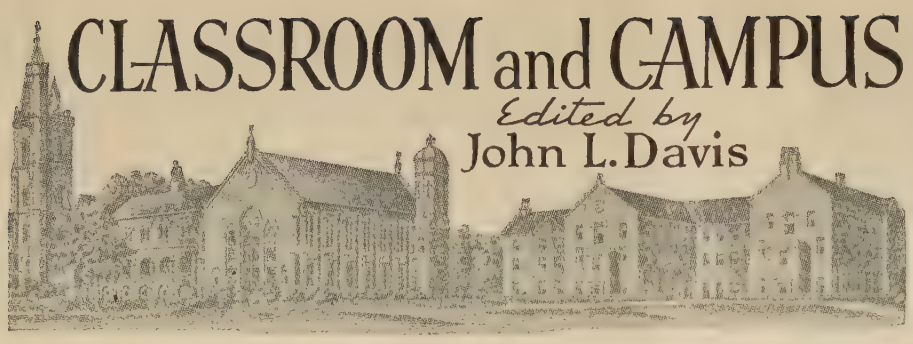
THE CHRIST WE KNOW, Lars P. Qualben. Thomas Nelson Sons. New York. $2.00.

FOUR FREEDOMS AND GOD, Edwin McNeill Poteat. Harper & Brothers. New York. $1.50.

GOD AND EVIL. C. E. M. Joad. Harper & Brothers. New York. $3.00.

THE SURVIVAL OF WESTERN CULTURE. Ralph Tyler Flewelling. Harper & Brothers. New York. $3.00.

WORLD CALL



CLASSROOM and CAMPUS

Edited by
John L. Davis

Texas Christian University
Fort Worth, Texas

Brite College of the Bible is conducting a six-week summer term with classes especially designed for pastors. The school year 1942-43 has seen 113 ministerial students enrolled in T. C. U.—31 graduate and 113 undergraduate.

Fifty-three Brite College students are serving as ministers for Texas churches.

Dr. Jerome A. Moore, A.B. '23 and A.M. '27 from T. C. U., has been appointed dean of the AddRan College of Arts and Sciences, effective Sept. 1. Dr. Moore holds the Ph.D. degree from the University of Pennsylvania, and has done graduate work at the University of Texas, University of Paris, France, and the University of Geneva, Switzerland. Ordained to the ministry at T. C. U. in 1923, Dr. Moore served as student minister for several churches, and immediately following his graduation was for a year minister of the Jewella Christian Church of Shreveport, La. He has been on the faculty of Texas State College for Women since 1928, where he has served as faculty sponsor of the Student Council of Religious Activities.

Fifteen students were consecrated and four ordained at a service held by Brite College of the Bible, May 28.

Butler University
Indianapolis, Indiana

Dr. R. B. Stewart, liaison officer between all schools and the joint army and navy education committee, delivered the principal address at the 88th annual commencement, June 7. Baccalaureate exercises were held June 6 in the North Methodist Church. Dr. W. A. Shullenberger, pastor of Central Christian Church, gave the baccalaureate address.

Nine Butler students have been elected to the Student Council, student governing body, in an all-school election. They are Betty Murnan, James Bivins, Mary Alice Miller, Myrene Liverett, Mary Lu Marshall, Mabel Zerkel, Carolyn Cooper, Emil Neeme and Carolyn Coxen. President of the council is Joe Kettery; secretary, Joan Williams.

Scholarships, prizes and honor society memberships were awarded to more than 100 Butler students at the 23rd annual Honor Day. Three full-tuition senior scholarships were awarded to Mary Chappell, Helen Noffke, and Christina Cherpas, juniors selected by the university faculty from the highest ranking of their class. Ione Colligan received the Scarlet Quill scholarship given to the woman student who makes the highest average in her academic work during the first three semesters.

Northwest Christian College
Eugene, Oregon

Dr. Perry Epler Gresham, minister of the University Christian Church, Seattle, Washington, delivered the Commencement address for Northwest Christian College at Eugene, Oregon, on June 1. His subject was "And Teach All Nations." The college is the ministerial training center for the Disciples of Christ in the Northwest. It is affiliated with the University of Oregon. Nineteen ministers were graduated. Edna Whipple Gish, Missionary to China, received the honorary Doctor's degree.

Disciples Divinity House
Chicago, Illinois

The organization of the largest Protestant theological faculty in America and one of the strongest in the world will be completed on July first by the federation of the full-time teaching staffs of the four theological schools associated with the University of Chicago. The four institutions are the University's Divinity School (Baptist in origin), The Chicago Theological Seminary (Congregational), the Meadville Theological School (Unitarian), and the Disciples Divinity House. These institutions have agreed to pool their faculties in order to create closer cooperation in teaching, and to strengthen their effectiveness in training ministers of all denominations. The combined faculties will be called the Federated Theological Faculty of The University of Chicago. It will include more than thirty outstanding scholars and religious leaders. The published books of these men number well over a hundred.

The plan of the federation of the faculties—and later of the libraries—contemplates no change in the financial independence, ecclesiastical affiliation, business operations, or self-government of the respective institutions.

Reading from left: Secretary of the Navy Frank Knox, guest speaker for commencement at Bethany College, Bethany, W. Va. President W. H. Cramblet, baccalaureate speaker. Former Ambassador to Japan, Joseph C. Grew, gave an "off the record" speech to some 400 Bethany alumni at their annual dinner.

Honorary degrees of Doctor of Laws were conferred upon these two guests.

The College of the Bible
Lexington, Kentucky

Dr. C. L. Pyatt has returned to Lexington after spending his leave of absence studying under Dr. W. F. Albright at Johns Hopkins University in Baltimore. He will resume the duties of the deanship on July 1.

Interest of students in the missionary enterprise of the brotherhood is indicated by the number of graduates offering themselves for service in foreign lands. Two of this year's graduates, Allin Sharp and T. J. Liggett, also Mrs. Liggett, are soon to go to Latin America. Three others appeared before the board at Indianapolis on June 22 for consideration. China seems to be their destination. It could scarcely be otherwise under the influence of President Stephen J. Corey and Dr. C. H. Plopper.

Commencement at The College of the Bible was simple but impressive. It was held Sunday evening, June 20, at Central Christian Church, Lexington. Dr. W. E. Moore of Bloomington, Indiana, was the guest speaker. Fourteen young men were awarded the Bachelor of Divinity degree.

Doyle Mullen, Lafayette, Indiana, recently gave a series of addresses and conferences at the college on Personal Counseling. His emphasis was entirely practical, adapting the techniques to the life of a Christian minister.

Oklahoma Christian Foundation
Norman, Oklahoma

On Easter Sunday two young men dedicated their lives for full-time Christian service. John Sayre and Gerald West, both Oklahoma University students, responded to the invitation given by the pastor, Cecil Denny, and entered Phillips University Bible College May 17 for advanced preparation and training.

The work of the Foundation is now on a year-round basis. Freshmen students were entertained with an ice cream, get-acquainted, party. Tentative plans are for a Federated University Youth Program for the months of July and August.

Drake University
Des Moines, Iowa

Drake University had a total of eighty-two ministerial students this year, the largest number in the past twelve years. The increase has been in undergraduate ministerial students in the Liberal Arts College. This college enrolled twenty-seven ministerial students in the fall semester, and although several were taken by the armed forces there were twenty-six in the spring semester. The Bible College had twenty-six enrolled in both the spring and fall semesters. A total of fifty-seven different students were enrolled in the Bible College during the year.

Thirty-eight of the students in the fall and forty-two in the spring semester were preaching regularly, most of them in churches of the Disciples of Christ.

The College of the Bible has found its new quarters on the third floor of University Church very comfortable. The University has rented the entire third floor for classrooms.

Bible College of Missouri
Columbia, Missouri

The Board of Trustees of the Bible College of Missouri met on May 10, 1943. At the luncheon which was held at the Daniel Boone Hotel in Columbia, addresses were given by Butler Disman, acting president of the Jewish Student Foundation; Dr. Newton Barrett, executive secretary of the Missouri Conference Board of Education of the Methodist Church; and Dr. Ralph Waggoner, executive secretary of the Synod of the Presbyterian Church, U. S. A. Of the fourteen members of the board, thirteen were present. The official meeting was held in the Bible College.

Phillips University
Enid, Oklahoma

Following the baccalaureate sermon by T. K. Smith, Columbus, Indiana, and the commencement address by Dr. O. L. Shelton, Kansas City, Missouri, 125 degrees were conferred, 73 of which were in the College of the Bible, an all-time record. Of these graduates, Robert Tindall, Norwood Tye, and Kenneth Powell entered the chaplaincy.

Summer school, May 24 to July 23, and short term July 26 to August 20, are expected to be at least 10 per cent above last year's enrollment. In addition to the regular theological courses in five departments, a definite increase in Junior college enrollment is noted. For resident ministers, special unit courses opening May 24, June 14, and July 5, have been arranged. Pastors in the Phillips area may attend for three or more weeks and earn credit. Three graduates received the new B.S. degree in religious education, a curriculum especially designed for women. This new plan, under Dr. W. E. Powell, is meeting popular demands for church needs.

Bethany College
Bethany, West Virginia

Announcement was made at commencement time of a bequest of $20,000 from Mrs. Clarinda Pendleton Lamar, wife of the former Joseph Lamar, Associate Justice of the United States Supreme Court. The income from the grant is to be used to provide a scholarship or loan to a student or students from West Virginia and is to be known as the William Kimbrough Pendleton Scholarship Fund.

Mrs. Lamar was the daughter of Dr. William Kimbrough Pendleton, the second president of Bethany College and a member of the first faculty of the institution. Mrs. Lamar also left the college the portraits of her father and mother.

A bequest of from $10,000 to $12,000 for the support of the Department of English in the college library has been received from the estate of the late Anna Ruth Bourne, Professor of English at Bethany College for 39 years.

A gift of $50,000 was received from the estate of Wickliff Campbell Gans of Pasadena, California, Bethany graduate of 1868, left in honor of his father and mother. The income from the grant is to be used for research projects in science approved by the faculty of Bethany College. One-half of this income is to be used by juniors and seniors at the college, and the remaining one-half by graduates of Bethany for advanced study in other institutions.

Echoes From Everywhere

Our Indian Church Moves Forward

THE Convention of Churches, which is the representative body of the Disciples of Christ in session here in India, recently had one of its most historical and most important meetings since it came into existence. Along with their routine of business, they were to consider the plan of working with the Mission in the field of Evangelism in a very close and responsible way. This plan is the outgrowth of many other plans, efforts, and experience. Though throughout the history of our churches here in India there has been a large share of cooperation between the church and the Mission, the urgency of a more definite plan of cooperation in which the Indian church has a larger share in preaching the gospel in India came after Madras Conference. From now on the promotion of this great work will be in the hands of a committee of Indians and missionaries, and they will be responsible to the delegates of the Indian church and the representatives of the American churches through The United Christian Missionary Society in joint session.

We hope and have faith that this plan will awaken our churches to the great responsibilities and privileges of preaching the gospel to their fellow Indians. It was an inspiring meeting when the Indian delegates and the missionaries sitting in joint session pledged themselves to a greater effort to preach the gospel, and to a greater cooperation and sharing of responsibility. God will surely bless his people when they can work together to build the Kingdom of God and spread his church over the whole earth.

—H. M. REYNOLDS.

Immediately following the Joint Session of the Indian church and Mission, the Mission met in convention session for three busy days. Much time had to be spent in committee work and in business sessions, but a high point of inspiration was reached in the several devotionals and addresses.

Dr. H. H. Nichoson was the chairman, and Mrs. K. L. Potee the recording secretary. The convention theme was "The Church and Its World Mission."

Dr. Oldfield of the Australian Disciples Mission was present, as were Mr. and Mrs. R. P. Pryse of the British Mission. These friends always bring inspiration with them, and they in turn feel themselves to be a part of our world brotherhood, and to have a part in the world program of our church.

—FRANCES WALLER GAMBOE.

Consolation Gift

One day Georgia Bateman gave over two hundred injections for typhoid. There were forty evangelistic students in the group. I prepared three big kettles of rice, seasoning some with chicken and some with bacon grease. Two little boys carried a kettle each, and I put the smaller kettle in the basket on the back of my bicycle. We were just coming up to the first home when my front wheel hit a rock and down I went. They had to lift the bike off my leg and pick up the rice. I was so happy that not more than a spoonful of it was spilled that I got up, brushed myself off, and started all over again. It took over an hour to make the rounds.

About five o'clock a large group of the students came up carrying a big basket of fresh vegetables. The spokesman said, "Mama, we have a custom that when a chief or one of great importance falls in the presence of others, the group get together a big gift to take away his shame and embarrassment. We felt so sorry to have you fall when you were bringing us such a love gift and you had blessed us so while we were sick with our sore arms. We have brought you a gift to help you overcome your humility in falling."

I was so pleased and appreciated it so much for I'd about forgotten the fall. But isn't it a cute little custom? I told them not to let it get away from them in the change of times. That pleased them and they went away happy. I brought the lettuce, tomatoes, onions, and eggs into the house and Georgia and Edna helped me eat some of it for supper. It will take several meals to finish it all.

—RUTH MUSGRAVE.

Bolenge, Belgian Congo.

Somewhere on their way to the Belgian Congo are the Edwards and Russells families. They were delayed in sailing from Argentina for several weeks. Here we see them with other missionaries in Buenos Aires: From left—Mr. and Mrs. Anderson, S. Presbyterian missionaries to Congo; Mrs. and Mr. W. H. Edwards, Mrs. J. D. Montgomery, Mrs. and Mr. H. Gray Russell.

Mpengo Thomas

Mpengo Thomas is a man of integrity. He has the spirit of Christ in charity and love for his people. The Bolenge church knows that there is no one like Mpengo Thomas for treasurer of their offerings.

He is a professor in the Congo Christian Institute, but I know him best in the church. We count the offerings together each Sunday after the service and he keeps the records. I bank the money for him. We spent three hard days making the financial report for the year ending 1942. He works for hours to find a penny, and he makes me work too. He is more accurate in addition than I am. He is as slow as the day is long, but when he gets through the work is usually correct.

We have some of the finest Christians in this country that can be found anywhere on the face of the earth, I do believe. They are God's chosen. They will surely have black shining skins and crowns to shine in the brightness of the Christ as they appear before His great white throne, unashamed. What a great day that will be.

—Ruth Musgrave.

Bolenge, Belgian Congo.

Helping the Hungry To Feed Themselves

The Christian Colleges in China are helping the needy to help themselves. For many years these institutions have been the leaders in the reconstruction of the Chinese nation. Through these colleges, twenty-two British, Canadian, and American Protestant Boards have given new skills, new knowledge, and new life to countless Chinese, both Christian and non-Christian.

More than eighty per cent of the Chinese people are farmers. Therefore, the Christian Colleges have naturally made a special effort to help the inhabitants of rural areas to solve their most pressing problems. The University of Nanking, which this year completes fifty-five years of service to China, has become the center of agricultural training, and in the current year can claim as its alumni forty per cent of all the trained agriculturalists in China.

Another center of creative work in agriculture is West China Union University. During the past twenty years a small band of workers on its Chengtu campus has changed the food habits of thousands of Chinese.

Good Neighbor Policy

Some of the finer aspects of our Good Neighbor Policy are developing here in Paraguay. Second to her spiritual needs, Paraguay's chief problem is that of health; and next comes education. It is a sick, undernourished people we have here. Pretty largely, too, an illiterate nation. But capable of much better response to her opportunities.

Disciples of Christ have been "good neighboring" here in education for more than twenty years. We have made some progress, but the tiny path we have traced in the woods is, as yet, far from verging into a thoroughfare. That will take more years and more resources than we can command. But, we are proud to see our young men and women standing head and shoulders above their fellows in mental, physical and moral stature, occupying important places in the professions, business and cultural circles. One sees them everywhere—doctors, lawyers, judges, dentists, business men, diplomats. And some of them are high in the army and navy. Colegio Internacional is in the full current of Paraguayan life, and giving direction to a good part of the stream.

—M. L. Norment.

Hidden Answers

1. What are some of the deficiencies which deter progress toward a true democracy?
2. What major areas of service does the U. C. M. S. have?
3. What are the arguments of R. M. T. for a church parsonage?
4. How many of our population have annual incomes of less than $750? Is this a democratic situation?
5. Who are the missionaries returning to a distant land?
6. Tell of an interesting experience a medical missionary in India had last winter.
7. What officer of a national board has retired after many years of service?

In Memoriam

Mrs. Etta Beamer, May 1, 1943, Phoenix, Arizona. Charter member of the Capitol Church, very active in missionary society. World Call secretary at time of death. Age 73.

Mrs. Nancy Jane Hackett, April 24, 1943, Canton, Pa. Member of First Church of Christ for 75 years, and member of C.W.B.M. from the time of its organization locally. Granddaughter of Elias Rockwell, one of the founders of the Canton church. Age 94.

Mrs. Leo Lovejoy, March 19, 1943, Canton, Pa. Youngest member of the missionary society and wife of one of the elders.

Mrs. Nannie A. Francisco, March 25, 1943, Terrell, Texas. Active member of First Christian Church for more than 50 years. Loved by all who knew her. Age 73.

Mrs. Amelia Peck, May 23, 1943, Toledo, Ohio. Mother of Raymond L. Wreath, pastor of Whiteford Road Church of Christ, Sylvania, Ohio.

Mrs. Flora McFall, January 2, 1943, Sacramento, Calif. Pioneer resident of Yolo County, California. Member of Christian Church, Winters, for 60 years. Faithful member of First Church, Sacramento, in recent years. Devoted to the world-wide cause of Christ.

Teachers Are Resourceful

On a recent visit to the village schools near Wema, we found many useful additions had been made to the equipment of the schools by the resourceful teachers. There was a rounded-corner cupboard made of ant hill clay and used for school books and slates. Another teacher had tied an old bicycle bell to a pole to call the change of classes. At another village a teacher had organized a rhythm band of native drums and sticks for the smaller children as an accompaniment for school singing. Here and there rows of pineapple plants lined the paths to the churches. Everywhere there seemed to be a keen interest in school.

—Myrle Ward.

Lotumbe, Belgian Congo.

Services for Firemen

The week prior to my leaving Mexico City for San Luis Potosi, I had a wonderful experience with the firemen. The chief gave me permission to hold services in each of the four fire stations at eight o'clock each morning so that I might contact both the day and the night shifts. I took with me one of the best gospel singers of Mexico City. At each station I preached on the text: "What then shall I do with Jesus which is called Christ?"

Also during Holy Week I held services in two prisons and the towns of Coyoacanal and San Angel.

—F. J. Huegel.

Mexico City, Mexico.

Let's Read About America's Peoples

What shall we read as background for the mission study theme for the coming six months, "The Church and America's Peoples"? Books on the diverse peoples who make up America are many—dealing with who they are, whence and why they have come, their contributions to American life, their problems and their successes, their religious life, the common ground of their unity as Americans. On this page are presented only a few, for the most part newer, books, which will serve as an introduction to reading in some of these fields.

The Church and America's Peoples

A look at the names and faces of the many people who have been involved in the planning, choosing of authors, and actual writing of the mission study books dealing with the church and America's peoples is sufficient to make us know that they are Americans out of many national backgrounds. Out of their own many interests these people who are a part of the Missionary Education Movement have seen to it that we are well supplied with books and materials for our current study.

Both young people and adults will enjoy reading *Strong as the People,* by Emily Parker Simon, though it was written as a study book for seniors (and is included in our packet for seniors). In *Together We Build America* (25 cents), John R. Scotford has not only told us interesting things about ourselves and others, but he has arranged many fine photographs that tell their own story.

We Who Are America, by Kenneth D. Miller, is highly informational. Its best use will probably be as a study book. It is included in our adult discussion packet and in our packet for older young people.

Fun and Festival Among America's Peoples, by Katherine F. Rohrbough (25 cents), makes intriguing reading, but is intended primarily as an aid in planning for times of relaxation, fellowship, and play.

Junior Highs will like Thelma D. Diener's suggestions for the organization of their study as outlined in her course, *United We Grow* (50 cents). *Tales from East and West,* by Margaret Cobb and Ezra Young (50 cents) is their most interesting reading book.

Junior children will be thrilled by Robert N. McLean's story of the adventures of *Tommy Two-Wheels,* an English evacuee, as he makes friends with people of Japanese, German, Negro, and Chinese backgrounds. Primary children will follow intently the stories and pictures in *The Pigtail Twins,* by Anne M. Halladay.

(Unless otherwise indicated, all above books are available for 60 cents in paper binding, $1.00 in cloth.)

Problems of America's Peoples

Few people in America know better or are more concerned about the problems of America's peoples than Louis Adamic. Himself a first generation American, he is devoting his life and the skill of a ready pen to attempts to revive the American dream and to help develop here "a democracy not only of political inheritance but of the heart and handclasp."

Mr. Adamic's *From Many Lands,* first published in 1940, is now available in a special $2.00 edition for the current study. It should be in every missionary library. Here are told true, intimate, personal stories of newer Americans. We see many of their hopes being realized; we see also many of their problems—of confusion, of maladjustment, of prejudice and discrimination—problems which the church and the practice of genuine Christianity can help to solve. Other Adamic books of distinct value are: *What's Your Name? Two-Way Passage,* and *My America.*

The effect of our neglect of minority groups upon American character and prestige, and its short-sightedness from a practical point of view, particularly in the present national and world situation, are revealed in *Brothers Under the Skin,* by Carey McWilliams ($3.00). Chapter by chapter, various groups are considered—Indians, Chinese, Japanese, Negroes, Filipinos, Puerto Ricans, Mexicans. Concrete solutions for their common problems are suggested in the fields of legislation and national policy. While these are significant, the author takes no account of the fundamental importance of personal attitudes, essentially a religious matter.

Portraits of America's Peoples

Strangers No Longer, by Annie B. Kerr (paper, 60 cents; cloth, $1.00), includes thirteen interesting stories about the foreign-born. Meet Grandmother Siranoosh, the Armenian, whose granddaughter, Araxie, wishes to unite with the American church. Manuel Lopez, young Filipino student, who finds an American "Mother" at a Mother's Day celebration in a mission church. Anne, the Polish girl, who met happiness because of the church community house. And many other interesting characters.

Syrian Yankee, by Salom Rizk ($2.75), begins its fascinating story in a little Syrian town. Rizk is a swineherd, attends the Arab school, and discovers he can claim American citizenship. In America he tries a variety of employments before he becomes a high school pupil. Later he lectures under the auspices of the *Reader's Digest.* His enthusiastic story reveals why he loves America.

Mama's Bank Account, by Kathryn Forbes ($2.00), presents a delightfully written account of Mama, a Norwegian, who adjusts herself to American ways as she rears her family. A story full of simple, homely incidents, such as keeping Aunt Elna out of the poor house, paying the doctor bill for Father's operation, securing a graduation present for Katrin, and nurturing the first grandchild.

The Stones Begin to Dance, by Aben Kandel ($2.00), is a deeply moving story of a group of foreign-born in the slums of New York. Mr. Marco, an unusual character, helps maintain the harmony of the little community. His vision of a perfect world animates him to promote neighborliness and good will.

Americans Every One, by Lavinia R. Davis ($1.50), presents new friends to older Primary and Junior children. Philip came from England, Jon was from Finland; Carlos came from Cuba, Aspasia from Greece; Hansi came from Bavaria, Jacob was from Poland; Chena came from Czechoslovakia; Nicky was from Italy; Fritzie came from the Austrian Tyrol; but all of them—every one—were Americans. How each made a place for himself in American life forms the basis for the individual stories in this collection.

Common Ground

Every issue of *Common Ground,* quarterly magazine published by the Common Council for American Unity, is packed with brief, pithy articles, stories, and poetry by or about various peoples of America, excellent photographs, reviews of pertinent books, plans which have worked in actual situations in bringing peoples of different cultural and racial heritages into mutual appreciation and unity.

This magazine will be found in most public libraries, but copies for circulation among a society's own membership will be richly rewarding. Annual subscription, $2.00; single copies, 50 cents; bound volumes of past years (4 issues), $2.85. The address is 222 Fourth Avenue, New York, N. Y.

Other Books About Diverse-Stock Americans

Father and Glorious Descendant (Chinese), Pardee Lowe, $2.50

The Happiest Man (Austrian), Harold Friedman, $3.00

The Shadow of the Trees (French), Jacques Ducharme, $2.50

George Washington Carver (Negro), Rackham Holt, $3.50

Angel Mo' and Her Son, Roland Hayes (Negro), MacKinley Helm, $2.75

Within Our Gates (miscellaneous stories), McLellan and De Bonis, $1.28

For Children

Elin's Amerika, Marguerite De Angeli, $2.00

They Came from Sweden, Clara Ingram, Judson, $2.00

Maminka's Children, Elizabeth Orton Jones, $2.00

Up the Hill, Marguerite De Angeli, $2.00

Marta Finds the Golden Door, Frances Cavanah, 50 cents

For additional books, consult current missionary reading list, available from Missionary Education Department, The United Christian Missionary Society.

AT THE annual commencement ceremonies of Union Theological Seminary, New York City, May 17, degrees were conferred upon 94 students. Among them was Paul Andress, missionary to South America, who received his B.D. degree. Mr. and Mrs. Andress have been home on furlough for several months.

Congratulations are extended to Ronald and Mary Moss Price, Indianapolis, on the arrival in March of a baby boy. The parents are candidates for missionary service in Congo.

Mr. and Mrs. William D. Hall are also the proud parents of a son, David Randall, born May 1. Mr. Hall has been teaching in Livingston Academy during the past year. They are under appointment for missionary service in India.

A letter of April 8 from Church Smiley, missionary in India, stated that "in due course of time, you should be hearing from David from 'somewhere in the U. S. A.'" David is coming home to enter Texas Christian University for the summer term. He is eighteen years of age and will register upon arrival so he may be in line for service. His sister, Betty, will be ready to come home for college next year.

Disciples of Christ are well represented in places of leadership interdenominationally. Another, H. Parr Armstrong of Kansas City, Mo., has been called to the executive secretaryship of the Oklahoma City Council of Churches.

Mary Lulu and Mariah Okweji Smith, daughters of Mr. and Mrs. Herbert Smith, missionaries in Belgian Congo, received the Bachelor of Arts degree at Bethany College on May 23. Mary Lulu served as president of the Bethany Y. W. C. A. in her senior year, was a member of the Student Guides, the Association of Women Students and served as an assistant in the Department of Sociology. She is listed in *Who's Who in American Universities and Colleges.* She has been granted a scholarship at the University of Pittsburgh to continue her work in sociology.

Mariah has the distinction of graduating from Bethany Cum Laude. While in college she participated in the Y. W. C. A., the Social Committee—serving as its chairman—a member of the Student Board of Governors, and of the Student Guides. She has been accepted by Yale University where she will continue her graduate study in religious education.

Dr. Roy G. Ross, general secretary of the International Council of Religious Education, reads citation for 10 years of meritorious service by NBC's "Hymns of All Churches" program.

Present at the ceremony (standing left to right in the foreground): Vincent Pelletier, announcer; Fred Jacky, choir director; Dr. Ross; and Franklyn MacCormack, poetry reader. In the background (left to right) are: Alfred Stracke, Louise Weber; (below) Margaret Johnson, Paul Nettinga, Vivian Swanson; (below) Ruth Slater, Lewis Wareham, Kenneth Morrow ad John Neher.

Mary Lulu and Mariah Smith

Miss Candace Jaggard, second daughter of Dr. and Mrs. Lewis Jaggard of Monieka, Africa, is entering high school at Midway, Kentucky, this summer. She has been living with her aunt and uncle in Chicago. Thyra Jaggard is in Rockford, Illinois; Robert and Julian are in the army. Dr. and Mrs. Jaggard are long overdue to come home and expect to make the trip some time this year if at all possible.

If all goes well, Miss Margaret Lawrence and Mrs. Edna Gish will be on their way to West China by the time this magazine goes to press. Reservations are always subject to cancellation, however. Mrs. Gish has been completing her Master's Degree at Scarritt College, Nashville, Tenn. She received honorary Doctor's degree from Northwest Christian College.

Anna Bender and Ruth Mitchell were to have left in May for India, but their sailing dates were changed. A plan for another means of travel is being attempted.

Maria Dayoan of the Philippines, who was unable to return to her home because of the war, is now working in the office of Travelers Aid Society of San Francisco.

The Committee on War Services has recently employed four women for work in camp and industrial defense communities. These women will work with the local churches in seeking to contact new people and, in some instances, also seeking to improve and expand the churches' programs. They are Miss Dorothy Copeland of Newcastle, Ind.; Mrs. George C. Disher, Mays Lick, Ky.; Mrs. Mary B. Foster, Elyria, Ohio; Miss Helen Mitchell, Winamac, Ind.

Women and World Highways

New Directions

BEGINNING with this issue, the *Women and World Highways* page assumes a new role. Its contents will be directed to women's councils in local churches. This is in keeping with the purpose of the division of Christian education to expand its service to councils.

Through this page we shall seek to keep councils in touch with important interdenominational trends and happenings, with current information on topics of the day which are particular concerns of church women, and with timely literature on the various areas of work of the council. There will be occasional articles regarding phases of council work for the purpose of motivating interest in the total program of the council, as well as suggestions for strengthening the work along specific lines. From time to time successful council projects, educational and otherwise, may be reported.

Susan Doe Joins the Council

By GENEVIEVE BROWN*

I'M SUSAN DOE. I've recently moved to Jonesville, joined the Christian Church, and become a member of the Women's Council. I am a busy housewife, mother of four children. That's a woman-sized job at any time, but especially so now, what with trying to reconcile ration points with vitamins, and keeping myself and the family sane and more or less normal in the midst of the demoralizing influences rampant everywhere because of the war.

John and I have always tried to maintain a Christian home and we expect to keep on trying, though there's no blinking the fact that it's harder now than it once was. We've always tried, too, to stand up and be counted on the right side of things in our community—and we like to think we may have helped to make the world a bit better than it might have been if our little corner of the load had not been lifted. In spite of, or maybe because of, the present mess in the world, we expect to keep on keeping on, to the best of our ability and intelligence.

We do need the help of the church, though. We joined the first Sunday we were in town. All of us are in Sunday school. And as I say, I've gone into the Women's Council—first, because I want to take my share of the responsibility the women have for helping carry on the work of the church, and second, because I need what the council has to give in helping me to be a better and more intelligent and effective Christian.

I haven't attended a meeting yet, but I know what I'm expecting—and I do hope the council won't let me down.

Why do I say that? Well, moving around as we have, I've discovered that there are councils—and councils. Just as there are churches—and churches! One place it was just a kind of glorified woman's club, conducted under the auspices of the church. It was sort of cold, too. Maybe it was the programs—there really isn't much about the finer points of rose culture or a description of the White House china that turns on a glow inside you, and makes you feel close to Mrs. Smith and Mrs. Johnson—and to God! The next place, though, made up for that experience. I've never learned more, worked harder, or had so much soul satisfaction out of doing either. And it was the work of the church, and that group of women was learning how to put their religion into their everyday living.

What am I expecting—and hoping—from the Jonesville Council? Well, I'll tell you a few things.

I'm not sure it is first—but very important, anyway, is inspiration. After washing, ironing, cooking, meeting problems, stretching budgets, listening to war news, day in and day out, I need a lift. Not entertainment, mind you, but something that will help me see my problems in their right perspective against the really important things in life, the things that endure and are worth living and working for. Worship with other women does that for me—and thinking together about the things the church stands for, and having a part in some enterprises where my partnership with God is very clear. Makes me go back to darning socks and raising children with an assurance that that's a part of the partnership, too.

Then I like to do some real studying. If I ever get to the place, however busy I may be, where I'm not doing something to stretch my mind and soul, I'll know I'm on the shelf for sure. There's so much in the world today about which women need to be intelligent if they are going to be Christian that a council just doesn't dare fritter away its members' time on unimportant things. Or fail to provide study classes or interest groups or some means by which women may follow up interests and needs that can only be touched upon in the monthly program meetings. Time? Of course they have time, if it is something vital and important to them. Remember how last year in a very few months the government made the women of the whole nation nutrition-conscious? That was because nutrition suddenly became something important and women gave their time to learning about it.

I want some genuine fellowship, too. Not just sitting in rows of chairs with a lot of women and listening to an "outside speaker." Though there's a measure of fellowship possible in that, if the rows—and the women—aren't too stiff and the speech stirs their souls. But I'm thinking of warm Christian fellowship through neighborly visiting in a social hour—even without a cup of tea, these days; fellowship in doing things together for someone who needs our service; fellowship in discovering truth and God's will for Christians through a study and discussion experience. You never really know shy little Mrs. Swanson until together you have stirred the apple butter for the Christmas jars for the mission school; or dignified Mrs. Parks until you and she have worked in the study class on Christian solutions to the juvenile delinquency problem and found that your Jimmy and her Donald have the same temptations to face.

Another thing I hope to find in the Jonesville Council is a sort of boundlessness of spirit, of thought, of action. I rather think it will be there, for the church seems to be like that. When we joined the church, the minister welcomed us to the Jonesville congregation but spoke also of our membership in the world-wide church. And there seems to be a wonderful spirit of unity within the local church. Announcements from the various organizations make them sound as if they are all conscious of being a part, first of the local church, then of the brotherhood, then of the church universal. Or maybe I don't mean "first," but "at the same time." Yes, I think that's it.

Anyway, I hope this means that the Women's Council doesn't think of the organization as an end in itself, but as a definite part of this ever widening fellowship. That it makes its plans in the light of, and as a part of, the plans of the whole church. That it assumes its share of the local church program of work, and that it does not assume as its sole responsibility anything which should be a responsibility of others in the church as well. No priorities, in other words! Most important of all, that it makes central in its program and thinking that which is central in the Christian faith, responsibility for strengthening and expanding the world-wide Christian fellowship. As missions is the golden thread running through the entire Christian message, so the missionary motive and concern, the study and definite support of the church's missionary program, must be fundamental in the work of any council which calls itself Christian.

Well, I have run on, haven't I? But what the council of my church is, is really pretty important to me. For it is the major avenue through which I relate myself to the work of my church. And it should be, I think, a fruitful school in Christian living for busy, searching, often heart-hungry women like me. I'm counting on the Jonesville Council not to let me down!

*Executive Secretary, missionary education department, The United Christian Missionary Society.

For Adult Missionary Groups

Theme: The Church and America's Peoples

IF YOU have not started the study of this new theme in your July meeting, refer to your June WORLD CALL for a word about materials.

As you enjoyed this first program or discussion, did you realize that you came from one of the various nationalities or races that make up this United States. As you count yourself a true American, our purpose in this study is to discover how *all* people of our land may be united as Americans.

One Nation Under God

A series of programs

For August we have Program Two: "Let's Scrap the Melting Pot," which portrays the problems of some of our peoples. Program Three for September, "Disease in Our Midst," is a diagnosis of the obstacles that stand in the way of national spiritual unity. Each program contains all the material needed for presentation.

America, Indivisible

A discussion course

If you chose this discussion course, you are ready for Session Two: "The Making of a Nation" for August; and for Session Three: "The Remaking of a Nation" for September. This will include chapters two and three in the textbook, *We Who Are America.* This is a study of the building of the American nation from the frontier period to the present time. The packet contains definite suggestions for these two periods of discussion.

Worship

Under "Missionary Worship Service," on another page of this magazine, you will find worship programs for the August and September meetings. If you are using the discussion course, you may choose this service or the one suggested in your packet.

Use of Music Continued

Last month we were in the midst of suggesting how music might be used with this new theme, when our page ended. Here are some more suggestions that might be usable.

Dvorak's Symphony No. 5 in E Minor, commonly called the "New World Symphony," might be used profitably in connection with this study. If phonograph records are available, the first two movements will prove of interest. Or more familiar parts, such as the Largo, might be used as instrumental numbers. Be sure to explain how this music portrays life in America. Here is the story:

When Dvorak came to this country from Czechoslovakia in 1893, America had freed herself from Europe politically, but culturally she was still held in thrall by the mother continent. She discounted her own artists. She looked to Europe for her thought patterns. Then came Dvorak, who told this great amalgam of diverse strains to look within for a national culture.

In his well-known symphony, Dvorak recorded his impressions of life on this continent. When he arrived he found Negroes, Indians, and new-stock European peoples mingling to produce "typical" Americans. He saturated himself with the spirit of Negro music and made a study of Indian musical themes. The result was this famous E Minor Symphony. Its impressive introduction is followed by an Allegro which employs a syncopated figure sometimes found in American popular ballads of the '90's as well as in a certain type of European folk song.

The second subject of the first movement is the one which calls to mind "Swing Low, Sweet Chariot." The memorable Largo is often mistaken for an American Negro melody because English words have been put to it and we know it as "Goin' Home." But the melody was original with Dvorak. He characterized it as the musical expression of a mood that came over him while reading the story of Hiawatha's wooing.

Different groups in the church might cooperate in starting a record library. In addition to musical records, the library might well include one or more of the programs in the series, "Americans All—Immigrants All," recordings describing the contributions of different peoples to American life originally given as radio programs. Each program lasts thirty minutes and can be purchased in the form of records for $4.75. Write to Script and Recording Exchange, Radio Division, Office of Education, Washington, D. C., for a descriptive catalog of these records.

Let your group itself have a part in this musical search for understanding. Learn some folk songs. They "unfold to the mind the innate character of the different peoples." Have an occasional "sing." *Fun and Folk Songs* (15¢) contains representative songs from various peoples. Many of them you will know and you will enjoy recognizing their origin. *Fun and Festival Among America's Peoples* (25¢) also contains folk songs from various groups of Americans.

Or you might like to start planning a project that will climax several months later. If your community has Mexicans, Chinese, Italians, Filipinos, Negroes, or other groups, why not plan a meeting with them to listen to their folk songs or to play their games? Maybe you are fortunate enough to live where a Folk Festival is already organized by some group. If so, take advantage of such an organization for the inspiration and education of your church—and don't forget to make some new friends at the same time!

Pittsburgh, Pennsylvania, presents an annual program of Christmas carols by twenty choirs and choruses from all parts of Allegheny County—Americans now, but representing different Old World cultural traditions. Poles, Greeks, Serbians, Italians, Slovaks, Bulgarians, and Carpatho-Russians appear in native costumes. Choir after choir sings its distinctive Christmas carol. At times the audience joins in the refrains. It's a good idea to bring about unity and interchange of groups.

Fun and Festival Among America's Peoples gives a good plan for a Neighborhood Festival.

Projects and Activities

There are many projects from which you might choose one to be used as a climax for this study. Why not select one now and work on it through the coming months? Read the article, "Now We Know One Another," in the May WORLD CALL and see if you could do anything of a similar nature. Here are two more suggestions that have been tried:

Fireside Forums. Reuben E. Olson, retired president of the Council of Churches of Gary, Indiana, has a hobby of making friends with people of every faith, race, color, and nationality by inviting folks to spend an evening in his home. For years he had conducted this one-man campaign for brotherhood. Then it was suggested that other people try the same plan. A permanent, all-city committee was organized and unenlisted people were invited to get acquainted with one another.

There is no forum leader. The host explains the purpose of Fireside Forums and the floor is open. Such subjects as war, freedom of speech, what's wrong with the educational system, cooperative hospitals, and how to rear children are discussed.

Good will, freedom of opinion, and neighborliness are paramount. Thus home after home becomes infiltrated with a new friendliness and respect for people of different backgrounds.

The Council of Church Women of Rochester, New York, and vicinity staged an International Bazaar and Food Sale. The chief exhibit area featured artistic contributions of women from many lands—textiles, lace, art, and needlework. One corner held the Globe Trotter's Tea Room. Luncheon speakers' topics ranged from "Eating My Way Around the World" to "Background Experiences of Refugee Families as Factors in Their Orientation." Cook books of "Old World Recipes for New World Living" were sold.

Even a reminder of foods that have been adopted by Americans but have origins in various countries is interesting—Irish stew, Hungarian goulash, Yorkshire pudding, Chinese chop suey, Italian spaghetti, and Mexican hot tamales, just to mention a few.

Youth and Missions

What of Your Summer?

TIME on your hands? No time to call your own? Much ado about defense? No energy left for the church? Tired to death of always being out of breath?

If your answer to any of the above questions is "yes" then read on, for you are in danger. You are in danger of settling into a pattern of living which you will find hard to change. The world is too much with most of us. It has always been too much with us and as long as it remains too much with us that long will it be the kind of world that we don't *like* to have with us.

In other words, if we are so busy that we do not have time to be doing very constructive things every day to make the world better, beginning in whatever place we are living—then, to put it very abruptly, we are *too* busy, and should be doing something about it.

A poet realized this of himself when he reminded himself that Jesus went about doing good, but that he seemed to be just "going about." The wrongs of the world will not be righted, the way of Jesus will not be known, as long as Christians just "go about."

Having delivered this bit of sermonizing to ourselves and to you, what are we going to do about it? Here are some suggestions. They may not fit you at all, but perhaps they will make you think of something that does.

Juvenile delinquency is increasing at an alarming rate. It is doing so in your own community with varying expressions. Can you do something about it this summer? Will you help maintain a playground? Will you get some boys and girls together for nature study, for craft work, for studies in world friendship, for story hours, for book reading, for play? Will you teach in a vacation church school? Will you take extra time through the week with that Sunday school class? Maybe your own brothers and sisters are potential delinquents. Do you take time to direct their energies into worthwhile channels?

Perhaps you are living on a farm. Farmers of the United States, young and old, can sow the seeds of another war to follow this one by being the unwitting tools of selfish politicians. Find time this summer to read such books as *Religion and the World Tomorrow,* by Walter Van Kirk; *A Christian Imperative,* by Roswell Barnes; *The Seed and the Soil,* by Richard Baker; *Conditions of Peace,* by Edward H. Carr; *Pattern for Peacemakers,* by Alfred Hassler; *The People's Business* (cooperatives), by Ellis Cowling. These books will suggest things that you will surely want to find time to do. (Write for information about them to The United Christian Missionary Society, 222 Downey Avenue, Indianapolis 7, Indiana.)

If you are in a defense community or in a city of any kind there are probably needs for day nursery service to take care of the young children of working mothers.

Some well-informed people warn us that the world is headed straight for a Third World War between the dark skinned peoples of the world and the white skinned people. So you and I had better be finding time now to do everything we can to adjust the ledger a bit as between other races and our own. Our government is pleading for our help in relocating Japanese-American citizens who to such a large extent are non-productive as long as they are in relocation centers. You can find jobs for them on your own farms, in your own homes, in your community. Consult with the War Relocation Authority in your own community or write to that agency at Washington, D. C., for information and help.

Perhaps what you need to do most is something in the field of Negro-White relationships. Don't be in the ranks of the ill-informed and prejudiced who dismiss the race question with old, old platitudes. Get personally acquainted with members of other races this summer, choosing the highest possible types. There are all kinds in every race, you know—educated, talented, ignorant.

World Friendship Fund

The World Friendship Fund for young people will be continued throughout the missionary year of 1943-44. You have already read the article about it in the May WORLD CALL. (Or have you? If not, be sure to get that issue and read what Mr. Weesner wrote on the subject, "World Friendship in a World at War.")

For information about the project, or for seals, write to your state workers or to Miss Kathleen Shannon of The United Christian Missionary Society.

New Program Guides

The new program guides for seniors and young people and workers with junior high boys and girls are available. If your church has young people in attendance at summer conferences, some of them will come home with copies of these guides. If you do not have young people in summer conference, you may obtain one of these guides by writing to the Christian Board of Publication, Beaumont and Pine Streets, St. Louis, Missouri.

Suggestions for building a young people's program for the period from October, 1943, to September, 1944, are outlined in detail in these guides. Be sure to have one for the particular age group you represent.

These guides are developed along the lines recommended by the National Planning Conference of young people which met in Indianapolis in January, 1943. They show ways that young people, in the words of their theme, may "Lift Christ Now."

The Church and America's Peoples

Have you ordered that interesting material on the church and the many peoples of many nationalities and cultures that make up our America? We described this material on this page last month, you will remember. Whatever organization or lack of organization obtains in your church you should find a place for this study.

There are materials for junior high young people between the ages of 12 and 14; a packet for seniors, ages 15 to 17; and another packet for young people, ages 18 to 24. We believe you will like these materials very much. Write for information to Miss Rose Wright, Missions Building, 222 Downey Avenue, Indianapolis 7, Indiana.

To Serve in China

Announcement has been made that permission is to be given seventy conscientious objectors to go to Chungking, China, under the auspices of the American Friends Service Committee to work on medical, sanitary, and health projects. Such an opportunity has long been sought for and by these men, but the government has preferred to keep them on forestry and soil erosion work in camps in this country.

In China these conscientious objectors will join forces with about a hundred British conscientious objectors who constitute the American Friends Ambulance Unit. These have been trucking medicines over the difficult and dangerous roads from West China since 1940.

Chinese in America

At the time of this writing hearings have begun in Washington before the committee on immigration and naturalization to hear reasons for the admission of Chinese immigrants to the United States. Under existing laws not even Madame Chiang Kai-shek could become a citizen of the United States.

This is a problem directly related to our study of the church and America's peoples. Discover what is the status of any proposals or bills having to do with this problem. The influence of Christians should be felt in any consideration of this problem. For an article giving information about it see the May 26 issue of *The Christian Century.*

Worthwhile Reading

Elsewhere in this issue you will find a page devoted to books on the current missionary theme, "The Church and America's Peoples." Read that page very carefully and get some of the books for reading this summer. Many of them will be available from your public library. Your youth group will want to order some of them for your church library. In addition to these suggestions others will be contained in the new reading list for 1943-44.

Missionary Worship Service

Theme: "Crown thy good with brotherhood"

August

Unity of action in Christ—the spirit of brotherhood

Hymn: "I Need Thee Every Hour" (Stanzas 1 and 4)

Call to Worship:

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." (Ps. 42:1, 2.)

Hymn: "I Need Thee Every Hour" (Chorus only. To be sung with bowed heads and without books.)

Meditation: What would it mean for a soul to pant after God as a deer panteth after the water brooks? A modern version translates this passage, "As the deer longs for the watercourses, so my whole being longs for Thee, O God." If truly our whole beings long for God, then there can be no barrier to full communion with him. Our selfish desires are as nought. We are lost in the will of our Father. Jesus said, "I am the vine, ye are the branches." And as the vine, planted firmly in the earth, gives the branches strength, so we can find in Christ Jesus unity and strength. Together with the Elder Brother we can dream the dreams of God.

God's Dreams

Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market-place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we despise them—
God's dreams![1]

—THOMAS CURTIS CLARK.

If we are really sincere when we say we long for God, we will make it possible for his dreams to come true. The people of all the whole world are God's children and his dreams can only come true as we work together as the children of one Father. We in the United States are a people of many races. If we allow ourselves to be divided because of this difference, we shall be a weak nation to be conquered by any evil rather than a strong union which is stedfast and confident. Pearl Buck says we find our unity by putting "trust in each other as individuals." When we are pitted against another nation we know that is true. But must we thus suffer in war and in strife to prove to ourselves that we are all of one blood? He who will not respect the personality of any man regardless of color is not only denying Christ but is a traitor to the democratic spirit of America.

Scripture: Acts 2:42-47; 4:32-37.

The early apostles found unity in harmonious action. Brotherhood can only become a reality if we learn to live together harmoniously.

Poem: "My Father's World" (Read by three people in audience, one stanza each).

My Father's world—and yet
For me He leaves stirring, mighty tasks;
And bids me share with Him
In building love and truth and joy
To make His dream come true.

My Father's world—and yet
On me waits part of all the beauty, love
And tenderness the world
Might use in building other powers
To make His dream come true.

My Father's world—and yet
Not His until each willing child of His
For Him and for His dreams
Gives love and toil and sacrifice
To make His dream come true.[2]

Hymn: "Thy Kingdom Come, O Lord" or "O Master, Let Me Walk With Thee."

Prayer: Period of silence with bowed heads. Leader closes with this quotation:

"Who hates, hates thee; who loves, becomes
Therein to Thee allied;
. . . . . .
Thou art the Light, the Truth, the Way!

(From Poem, "Immortal Love," by John G. Whittier.)

September

Service—the stimulation of brotherly feeling

Hymn: "O Beautiful for Spacious Skies."

Call to Worship:

"The law of the Lord is perfect, converting the soul:
I delight to do Thy will, O my God:
Yea, Thy law is within my heart.
Thy law is the word of truth.
Ye shall know the truth, and the truth shall make you free!"

Hymn: "O Christ, the Way, the Truth, the Life" or "Send Down Thy Truth, O God."

Scripture: Luke 4:16-21.

Prayer: Lord God of truth, open to us the meaning of thy word. Help us to see the law of truth regarding our relationship to our fellow men. Amen.

Meditation: There is a law of brotherhood. Its truth is proclaimed in our Scriptures. We read in Galatians 5:14, 15, "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." We cannot ignore this truth and live. The world has become a neighborhood because of modern transportation. When peace comes we will have a chance to show how much we love our neighbors. We must be ready to live at peace. You *shall* love your neighbor—not you *may* if you want to. Neither does the Scripture say we are to love our neighbors who are white and not those who are yellow, brown, or black. Are we willing to accept the challenge of this truth and "crown our good with brotherhood"?

Silent Meditation: (Direct this period by asking such questions as the following, and allowing a period of silence to follow each question.)

Am I willing to act as a brother to all men?

Am I striving to see and understand each person I meet as an individual and not as just a type representing a group?

Am I understanding and forgiving or do I seek my own good most of the time?

Am I unselfish enough to give some of my time to becoming better acquainted with some persons from other races who live in my community?

Hymn: "In Christ There Is No East or West."

Prayer: O God, help us to be realistic and practical about this ideal of brotherhood. Unless we give ourselves to thee in service toward mankind, what we think and say will do little good. As we serve our brothers we learn to love them. It is only then that we feel like brothers. Amen.

(If you desire a short worship service, this would be a fitting close.)

Remarks: There are two ways of serving our fellow men. We can do things for those who need help, either in a physical or spiritual way; or we can work with them to accomplish some good thing together. The latter way is conducive to better understanding and deeper fellowship because thus we are putting ourselves on a level with the person with whom we work and not setting him apart as one who needs our support because he is a bit inferior. We should always keep this in mind when trying to help people of other races. We must feel our own humility before our Father. Let us always remember that this beloved country of ours is the homeland of *all* the citizens, not just the privileged classes. We are all bound together in a common need and that is the need of the ability to live harmoniously with each other and all mankind.

Prayer: Our Father in Heaven, help us to realize our need for each other. With thy help we will resolve to rebuild a world in the spirit of thy Son, Jesus Christ, who taught that all men are brothers. In his name we pray. Amen.

[1] From *1,000 Quotable Poems.* Used by permission.

[2] Used by permission of *Bethany Church School Guide.*

Lee W. Grant Retires

Lee W. Grant

AFTER a long and fruitful period of service with the National Benevolent Association of the Christian Church as treasurer and counsel, Lee W. Grant retired from active service on June 1, 1943.

When the women who organized the National Benevolent Association were ready to apply to the State of Missouri for a charter, they sought the advice of Lee W. Grant, a young St. Louis attorney who was, at the time, an active member of the old Central Christian Church. Early in 1887 Mr. Grant obtained the charter, and from that time was interested in the growth of the work. In October, 1905, he was elected treasurer, and as the work grew he became the counsel also. By 1935 the demands on his time had become so heavy that he closed his private law practice and began to devote full time to the Association's work. His service to this branch of the brotherhood work has been invaluable.

The Association has chosen a worthy successor to Mr. Grant in the person of Hobart L. Fosher, for twenty years an attorney for the Mississippi Valley Trust Company in St. Louis before coming to the Association as Assistant Treasurer in January, 1941. Mr. Fosher is an active member of the Union Avenue Christian Church.

Hobart L. Fosher

Book Chat

(*Continued from page* 16.)

and the pacifist of history is in his relationship to the state. The historical pacifist was more consistent for he not only rejected military service but refused to subscribe to oaths or hold office in the state. The modern pacifist would use the state as the instrument of attaining social reforms but would reject the state at the point where it demands military service.

A BOOK of sermons on the Beatitudes of Jesus is not novel; and yet Frederick Keller Stamm's new book, *Seeing the Multitudes*, is on the Beatitudes and it is novel. The sharp realism of his interpretations is almost startling. He does not sugar them up to make them palatable. He does not water them down to make them agreeable. He presents them as absolute and essential teachings to be accepted and tried. There is no equivocation about these sermons. Dr. Stamm would have us face the religion of Jesus as presented in the Beatitudes as a living reality.

Books Mentioned on Page 16

THE PHILOSOPHY OF THE CHRISTIAN WORLD MISSION by Edmund D. Soper. New York-Nashville. Abingdon-Cokesbury. 314 pp. Price $2.50.

THE NEW ORDER IN THE CHURCH by William Adams Brown. New York-Nashville. Abingdon-Cokesbury. 189 pp. Price $1.50.

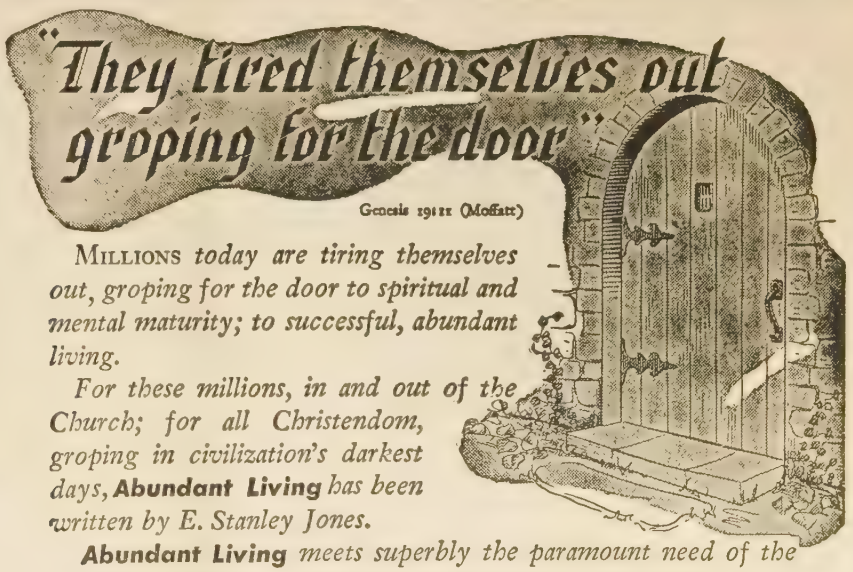
RELIGIOUS PROGRESS THROUGH RELIGIOUS REVIVALS by Frank G. Beardsley. New York. American Tract Society. 181 pp. Price $1.50.

THE HISTORIC CHURCH AND MODERN PACIFISM by Umphrey Lee. New York-Nashville. Abingdon-Cokesbury. 249 pp. Price $2.00.

SEEING THE MULTITUDES by Frederick Keller Stamm. New York. Harper & Brothers. 129 pp. Price $1.50.

WORSHIP HIGHWAYS, guideposts for spiritual engineers, by Samuel Ward Hutton and Noel Leonard Keith. St. Louis. The Bethany Press. 264 pp. Price $2.00.

Mr. Hutton is the registrar and professor of Christian Education at Texas Christian University, and Mr. Keith was a student in the University and a graduate of the Brite College of the Bible. These men have brought together materials under five categories: affirmations, dedications, anniversaries, nature services, and Christian leadership. These materials are biblical, historic and modern, brought from every source. For example, under affirmations there are first the Apostles' Creed, and statements of faith in the Bible, Christian unity, the church, and for various groups such as church school workers, choir singers, conferences, etc. The dedicatory services are especially helpful, and the ordination programs for various classes of Christian workers will be of value. This is a fine reference book for minister or church school workers. Most of us have needed material of this kind. C. E. L.



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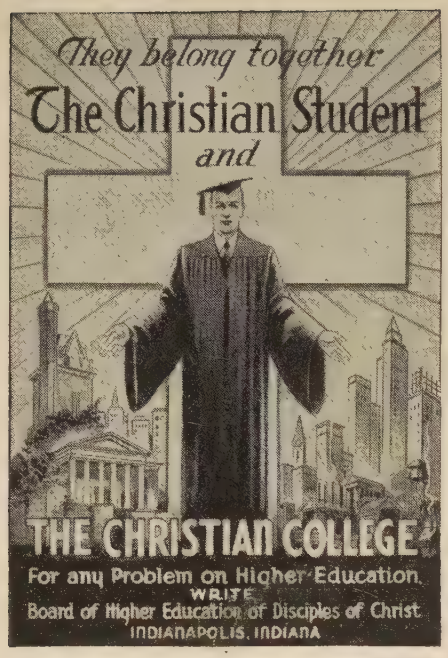

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The First Year in Paraguay

By MRS. JUNE SMEDLEY

SO MUCH has happened since we came to Paraguay. All three of us have gone through some trying times acclimating ourselves to new foods, new faces, new customs, new philosophy, and probably the greatest of all, a new means of expression—Castallana. The language itself looked like the whale that was to swallow me before I could overcome it. But now it is different. I am learning little by little. Mr. Smedley is mastering it much faster than I am, and even enters into long conversations. But the prize student is our three-year-old daughter, Linda. She puts her padres to shame.

It is quite amazing what one can do when not proficient in the language. The other day I invited a whole family for tea, but I knew nothing about it until they arrived!

But life hasn't all been "Spanish talk" and teas. We were put to work as soon as we arrived. The first Sunday here I substituted in the beginner's class at Sunday school. I've taught the class ever since, and it has been a real joy to do so.

School was half over when we arrived at Colegio Internacional. However, that did not mean that all the work was being handled so we would not be needed. After winter holidays, Mr. Smedley and I both taught English in the school. He had other duties also, and I taught the girls' gym classes in the elementary department. Just imagine teaching games in Spanish to a group of lively girls when you could do little more than say *buenos dias*. But we succeeded in learning more rapidly *por eso*.

Work in the dormitories occupied—and still does—most of our time. In fact, when we were not busy with other duties in the school, our time was spent with the girls or boys.

Mr. Norment had already started a young people's group at the church on Sunday afternoon. After a period of worship and music we had a discussion on subjects which were closely akin to the lives of the youth. I've enjoyed having a small part in this work with the young people. I've also enjoyed watching it grow from a few to as many as fifty. One need of the young people in Paraguay is a love and talent for enjoying games together.

Then came vacation which has afforded us an opportunity of becoming better acquainted with other forms of work carried on or supervised by the Mission. Probably the Daily Vacation Bible School has interested me the most. We enrolled forty students, and we must have had an average attendance of thirty-five or more each day. Miss Laura Mai McDonald was the director of the school. She had planned wisely and carefully so our program included music, stories, worship, handicraft, play and dramatics.

The children took great delight in one custom we observed. Each day a candle was lighted if someone could tell about another in the group who had been helpful the day before at home, at school, or in some other place. Then while the child named lighted the candle, the others sang, "Jesus Bids Us Shine."

The culmination of the school on the day before Christmas was as beautiful as a glorious sunset at the close of a fine day. How fitting it was that the children presented the Christmas story in the church patio. Many people witnessed the dramatization of the story of how the Christmas hymn, "Silent Night," came to be written.

Vacation also afforded us the opportunity of visiting the leper colony. We spent only the night and part of a day at the colony and we had much to do. Yet we had the privilege of looking over the buildings which the men were constructing. We also had a visual education as to the needs of our fellowmen. Those lepers, poor souls, are needful. They have lost so much of life, yet there is so much that those more fortunate can do for them.

Vacation is now over and the beginning of a new school year means busy days ahead. Enrollment is better now than last year and the students continue to come. My intuition tells me this year will be even happier and more profitable than last as to our part in the work at Colegio Internacional.

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CHRISTIAN BOARD OF PUBLICATION
St. Louis, Mo.

Report on Interlocking Directorates

VARIOUS agencies reporting to the International Convention of Disciples of Christ were notified on August 12, 1942, by Miss Elizabeth Jameson, Recorder of the convention, of the adoption of the following resolution at Grand Rapids on August 1, 1942:

We recommend that it be the future policy of the national boards reporting to the International Convention of Disciples of Christ to avoid interlocking directorates in the formation of the board of trustees; and that, where such a condition now exists, this policy become effective as rapidly as is consistent with wise business administration.

On May 4, 1943, the following executives and representatives of seven brotherhood agencies reporting to the convention met in Indianapolis: Robert M. Hopkins for The United Christian Missionary Society; John L. Davis for the Board of Higher Education; F. E. Smith for the Pension Fund; J. Eric Carlson for the National Benevolent Association; J. Warren Hastings for the National City Christian Church; George Walker Buckner, Jr., for the Association for the Promotion of Christian Unity; and S. Grundy Fisher for the Board of Church Extension.

Following an informal discussion of the convention action, the following four principles were approved as representing a consensus of those present:

"1. We are wholly sympathetic with the resolution of the convention with regard to the desirability of avoiding interlocking directorates and insofar as we can do so, we are anxious to make it effective.

"2. We are agreed that in all future elections no board should elect to its membership any person already serving on another board.

"3. We are agreed that in re-elections the same principle should apply as promptly and as fully as possible.

"4. It is the opinion of the group that, while the Commission on Budgets and Promotional Relationships is not mentioned by the resolution, it should, because of the character of its work, be entirely free from interlocking membership with the boards reporting to it."

It was agreed that each member present should accept responsibility for reporting these recommendations to his own board for consideration. There was unanimous agreement that the action of the convention should be regarded seriously.

A Last Ride on the River

LOTUMBE has been without a missionary medical worker for a year. In recent months there have been a number of deaths from influenza, pneumonia and other ailments. We believe that some of these people might have been saved had they been in a hospital with more competent care. But most Congolese are resigned to death. They think that if one's time has come there is nothing to be done about it.

A short time ago an old river man was brought in one night to the hospital, very ill with pneumonia. He had refused to be brought earlier. He said, "Am I not a river man? Am I one to be carried away from the fishing camp before death is in sight?" Our well-trained native nurse did his best for him, but it was too late. Early the next morning he died, and great wailing was heard till evening.

The following morning, very early, we heard the drum beat on the river. Soon a long canoe, with many paddlers, decked with leaves and garlands, came into sight. The river was glistening in the early morning sunshine. The canoe skimmed along rapidly. There was fine singing and rhythmic beating of two drums as they took old Embulu for a last ride on his beloved river. Here he had lived and fished all his life, and he had asked for this one more trip. Then he was taken back upstream a short distance to his old home village site, now long deserted, and was buried there. It was very touching.

Many of these people love the river as farmers love the soil, and sailors the sea. Our Congo Christians, who have come to believe that a better home awaits them beyond the river of death, often say, "We are living here in a camp by the river. After a while, when death comes, we shall go to our real home with Jesus." We are happy that many have already learned to live as those who "look for the city which hath the foundations, whose builder and maker is God."

—MRS. H. C. HOBGOOD.

Lotumbe, Belgian Congo.

". . . It came from the soul of the organ, and entered into mine . . ."

—from "THE LOST CHORD"

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WORLD CALL

Bishop Leonard's Report

[The following is the last report cabled to the General Commission on Army and Navy Chaplains by Bishop Adna Wright Leonard, the Commission's chairman. He was making a trip on behalf of American Protestant churches to visit Army and Navy units stationed on three continents. The cable was sent from London before the start of the ill-fated trip to visit service men in Iceland where he met death in a plane crash.]

WHAT can the folks at home do for the men overseas? Here are two things I have learned while in the United Kingdom that can be said in answer to that question: (1) Write the cheerful news; don't send your worries. (2) Do what you can to assure jobs and a future for the men returning home after the war.

You have heard that the happiest day at an Army post or a Naval base is the day the mail arrives. But I have found that there are times when it is the *un*-happiest day.

Too many mothers, sisters and sweethearts sob out their fears and their loneliness in letters. This is still true even after many appeals have been made to show more bravery.

Here in England many officers and Chaplains, and not a few enlisted men, have told of the depressing effect that word from home often has. One Red Cross worker said to me: "I sometimes dread to see the mail come, because many of the letters discourage our men. Please tell the people in America to write cheerful letters, not doleful ones."

Concerning the second point, Chaplains tell me they are being asked constantly by enlisted men about what is going to happen when they return after the war. The men often worry about whether they will be able to obtain jobs. One Virginia lad said to me that he knew the men would give a better account of themselves if they could be assured that after their job overseas is done, they will find other work waiting for them at home.

One magnificent thing to see is the attitude of the soldiers and sailors over there. I have talked now with scores who have returned recently from some combat zone. There is no whining, no complaining. They of course want the war to be over as soon as possible, and the injured are eager to return to battle to get on with the job.

In one of the base hospitals I visited there were a number of British and American soldiers who had been wounded in Tunisia. I talked for some time with a lad from Illinois, who was recovering from wounds in the arm and leg. When I asked how he felt about being away from home and in a hospital, he replied: "Well, I should like to see my folks, but you know we must finish up the job, and I hope to be in Tunisia when the allies take over."

The importance of music—familiar American music—to these men was illustrated on one of my jaunts to visit a number of units. The trip was rather long and wearisome. Presently, a soldier was heard to hum a part of a well-known opera. He was asked to sing, and promptly rendered parts of three operas. We learned later that he was Master Sergeant Emil P. Jallouk of New York City, born in Palestine, a naturalized American citizen, a graduate of Emory University. Soon he had the entire car singing. They sang "Old Man River" and "Silver Threads Among the Gold"; then "Jingle Bells" and "The Man on the Flying Trapeze." After a moment's pause, our sergeant led the group in singing "Rock of Ages, Cleft for Me." Verse after verse of that hymn was sung with an intensity of feeling I have seldom, if ever, heard equalled.

To be associated with our Chaplains and our service men for days at a time is a rare privilege. Never have I been more proud of being an American.

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LAWRENCE E. STROBEL
Dept. 77-S, Evanston Sta., Cincinnati, O.

Mt. Beulah Cooperative Store

FOR years we have talked about a Co-op store for Southern Christian Institute. We finally decided that the only way to get one started was to start one. And we did. From now on April 18 will be famous as the day of the grand opening of the Mt. Beulah Co-op.

After a series of meetings and assembly talks during which I tried to explain the principles of cooperatives, we had a few organizational meetings. It was decided that members pay fifty cents and buy shares at one dollar, no one to own more than fifteen shares.

The store is set up now in one end of Room 3. We are renting some cupboards and a counter from the school. By shopping around I was fortunate in getting a good stock of the things usually sold in the small store. So far we have had very good trade. Our chief concern is in the educational value of the Co-op.

The Sixty-first Annual Commencement Week began May 14 with a community school program. On May 20 was the College Senior Musical Program; and on May 21, the Junior High School Promotional Exercises. A program by the Music Department was given on May 22. On Sunday W. W. Blackburn, executive secretary of the Mississippi Association of Teachers in Colored Schools, gave the Baccalaureate sermon. Commencement was on Monday, May 24, with Wm. R. Holder of Indianapolis giving the address.

—JOHN LONG.

Edwards, Mississippi.

Last Column

SOMEONE tells the story of an artist who was once asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, the artist painted a stately edifice of modern grandeur.

Within the grand entrance was an offering plate of elaborate design for the offerings of fashionable worshipers. But —and here the artist's idea of a decaying church was made known—right above the offering plate there hung a square box bearing the legend, "For Missions," and right over the slot through which contributions ought to have gone he had painted a huge cobweb.—*Michigan Christian Advocate.*

How to Live

Worry less and work more,
Ride less and walk more,
Frown less and laugh more,
Eat less and chew more,
Preach less and practice more.
—*Selected.*

Our civilization cannot survive materially unless it be redeemed spiritually.—*Woodrow Wilson.*

Some people throw away a bushel of truth because it contains a grain of error, while others swallow a bushel of error because it contains a grain of truth.
—*Selected.*

"Teach Us How to Pray"

"Teach us how to pray, Our Father,
With 'Thy kingdom come' our goal;
Hungry-hearted, to thee turning,
'Homing instinct of the soul.'
Lift thy church, O lift us higher
On a tidal wave of prayer!
Far horizons of thy kingdom
May we see, and with thee share."
—*Author Unknown.*

"One little hour for watching with the Master,
Eternal years to walk with him in white;
One little hour to bravely meet disaster,
Eternal years to reign with him in light.

"One little hour for weary toils and trials,
Eternal years for calm and peaceful rest;
One little hour for patient self-denials,
Eternal years of life where life is blest."
—*Australian Christian.*

She Was Consistent

A woman was in a law court when she was asked her age, and answered, "thirty-five."

"But," objected the judge, "you were before me two years ago and you said then that you were thirty-five."

"Your Honor," she loftily replied, "I am not one who would say one thing at one time and another thing at another time."

PLOWING IN HOPE

. . . he that ploweth ought to plow in hope, and he that thresheth, to thresh in hope of partaking. If we sowed unto you spiritual things, is it a greater matter if we shall reap your carnal things? 1 Cor. 9:10, 11.

THE FARMER IN THE SPRINGTIME PLOWS "IN HOPE." The Merchant, Industrialist, Capitalist, Laborer and Professional man expect to reap in old age the results of labors through the years.

LABORERS IN THE GOSPEL who have sown and cultivated the "seed of the Kingdom" through the years of their ministry, merit care by a just church in old age or disability.

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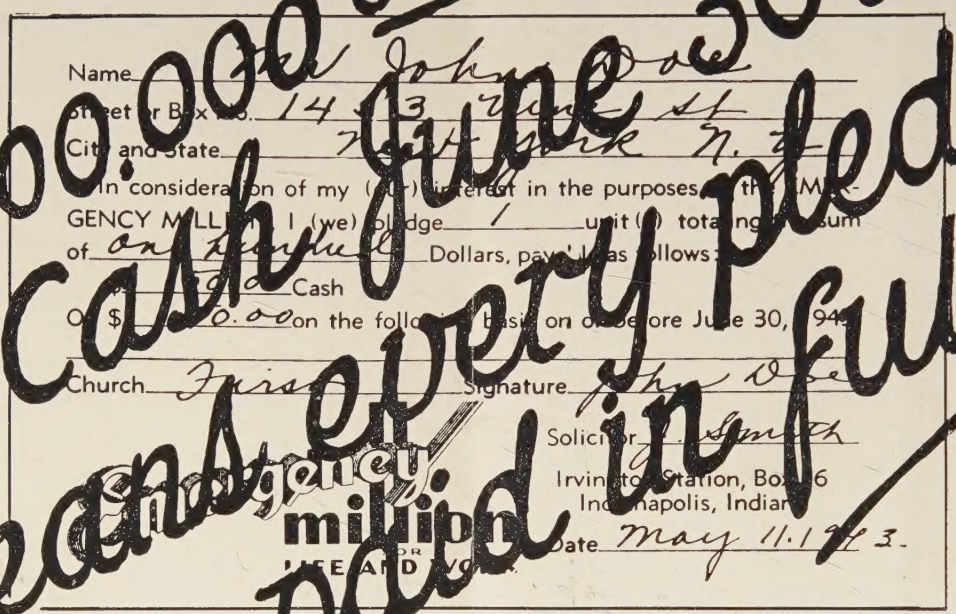

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Every pledge payment means emergencies met.

WHY THE RUSH?

The Emergency Million launched twenty-three months ago was planned to meet the emergencies of life and work. These emergencies were pressing in upon the causes as an immediate thing and are being met as rapidly as funds are made available. While a major portion of the $1,000,000.00 has been pledged the victory cannot be claimed until the total million has been paid in cash. It is obvious that emergencies can be met only by paid pledges.

A single unpaid pledge does not seem to be very important but out there where the emergencies are being met it is of tremendous significance. For example, we are helping to meet the tremendous cost of living in West China with Emergency Million funds. Three of our missionaries are finding that living costs have risen over 1,000%. We are able to pay the increased cost of travel of our missionaries to the field. They are willing to brave the dangers of travel, and twenty-two of them have gone back this year. We have been able to meet the crisis of the service of our brotherhood to the churches who are near military camps, to the chaplains, to establish contact with soldiers and to assist in industrial communities. Emergency Million has provided the only general avenue whereby our brotherhood has expressed its concern in these problems. These are vital contributions and paid Emergency Million pledges have made them possible.

Out there that $100.00, $50.00 or $10.00 unpaid may mean the difference between life and death. You see it all comes back to us in the final analysis. We are making the decision of life and death. We are deciding the health of our missionaries. We are deciding if some boy in service is contacted by the church. This is the reason for all the rush.

PAY EMERGENCY MILLION PLEDGES BY JUNE 30th

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